CHRISTS VOICE TO LONDON

AND

The Great Day of Gods Wrath.

Being the Substance of

II. Sermons

Preached (in the CITY) in the time of the sad VISITATION.

Together with the Necessity of Watching and Praying.

With a small Treatise of Death.

By WILLIAM DYER, a Servant of JESUS CHRIST.

The Lords voice cryeth to the City, Mich. 6. 9.

LONDON, Printed for *E. Calvert*, and are to be sold at the Black-spread Eagle near the West end of *Pauls*, 1666.

WILLIAM DYER
Preacher of the Gospell
Aetat: 37 An: 1662

CHRISTS VOICE TO LONDON.

AND

The Great Day of Gods Wrath.

Being the Substance of

II. Sermons

Preached (in the CITY) in the time of the sad VISITATION.

Together with the Necessity of Watching and Praying.

With a small Treatise of DEATH.

By WILLIAM DYER, a Servant of JESUS CHRIST.

The Lords voice cryeth to the City, Mich. 6. 9.

LONDON, Printed for *E. Calvert*, and are to be sold at the Black-spread Eagle near the West end of *Pauls*, 1666.

To the Inhabitants of the Pariſh of St. *Ann Alderſgate* in the City of LONDON, *Greeting*:

Grace and Peace be multiplied unto you, through the knowledge of God, and of JESUS *our Lord.*

Beloved,

THE ever bleſſed God in the creating of Man, had a twofold End;
A Gracious End,
And a Glorious End,
So ought Miniſters to have a twofold End;
The Glory of God,
And, the Good of Souls.

These Ends had I in the preaching of these Sermons to you, and now also in the Printing of them for you.

Forasmuch as I was desired by some of you, to come & preach publickly amongst you, without any opposition or imposition; to which I condescended, hoping thereby to bring glory to God, and good to your souls, without having the least thought of publishing to the World, what I then preached to you.

But having since been earnestly importuned, and much desired by several Friends, to Print them for publick Benefit, I have accordingly answered their desires.

And because these two Ser-

mons

mons were preached publikely amongst you, I thought it my duty also to dedicate them unto you, that what your ears let slip in the hearing of them, your eyes may regain by the reading of them.

Dear Friends, I hope these Sermons will not be the less accepted by you, because they come in a plain dress: I confess there is more of heart in them, than Art: I hope the less man appeareth in them, the more God will appear by them; who many times maketh use of weak Means, to effect great Ends; *For out of the mouth of Babes and Sucklings, hast thou ordained strength*, Psal. 8. 2. And for this our dear Lord thanks his

Father, in *Matt.* 11. 25. *I thank thee, O Father, Lord of Heaven and Earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto Babes.* Ver. 26. *Even so Father, for so it seemed good in thy sight.* So elsewhere it is said, *To you it is given to know the Mysteries of the Kingdom of Heaven; but unto them it is not given.*

Friends, I may say to you, as the blessed Apostle *Paul* said to the *Corinthians*, *My speech, and my preaching, was not with enticing words of mans wisdom; but in demonstration of the Spirit and of Power, that your Faith might not stand in the wisdom of men, but in the power of God*, 1 Cor. 2. 4, 5. I hope none that heard me (or shall

read

read me) will think I ſpake too much, or too home. O my Friends! can a man ſpeak too much for God and his glory? Can a man ſpeak too much againſt ſin and wickedneſs? Or, can a man ſpeak too much for the eternal good of ſouls, which are more worth than a world? for what will it profit a man to gain the whole world, and loſe his own ſoul; *For he that ſhall gain the world, with the loſs of his ſoul, will be a great loſer in the end.*

Beloved, That I have printed theſe Sermons ſomething larger than I preached them, by adding ſome ſmall Editions to them, I acknowledge; and that which I now deſire of you, is, That what

what you read in theſe Lines, you would practiſe in your Lives. O that you would open the door of your hearts to the *Lord Jeſus*, (who ſtands knocking at them) *that he may come in, and ſup with you, and you with him, that you may be able to ſtand in the day of his wrath, when others will cry to the Rocks and the Mountains to fall on them.* O Friends, God hath ſpared you in this time of Calamity, and will you not ſerve him? O! you have been as brands pluckt out of the burning: O therefore, humble your ſelves under God's mighty hand, that you may be exalted in due time. Work therefore, while it is called to day; for the night cometh, in

which

which no man can work. Now Brethren, I commend you to God, and to the word of his Grace, which is able to build you up, and to give you an Inheritance among all them which are sanctified. I shall add no more, but promise you my prayers; and desiring yours also, That this may bring glory to God, and good to you; which is the desire of him, who is

Your Friend and Servant in the precious Concernments of the GOSPEL,

WILLIAM DYER.

THE EPISTLE TO THE READER.

Courteous Reader,

I *Have had little encouragement from the World, to appear any more in this nature, who have had so many Books taken and kept from me, without any just Cause, though there was nothing in them, but what was profitable matter for the Church of God; yet for all this, they are kept from me still. But* kind Reader, *this is not all which I have suffered; for, as soon as my Books came forth, several Men made*

made a prize of them, by Printing them over divers times without my knowledge, with many gross mistakes and abuses, which was not a little trouble to me, to see how the Author and the Buyer were both abused. Therefore Courteous Reader, this may give thee to understand, That if thou hast occasion for any of my Books, thou mayest have them at the Black-spread-Eagle, at the West end of Pauls, truly Printed. Kind Reader, I hope these Sermons will find as good acceptance with thee, as the former; I confess, this encouraged me, when I considered how my former Treatises were received and embraced by the Lords People in all parts of this Kingdom, as appears by the many thousands of them which hath

been

been Printed and sold; and though I have met with many discouragements from them without, and some also which are within, who have bent their tongue like a Bow, for lyes, as if I had done that which was never in my thoughts, nor in my heart, much less in practise; and though they had as little cause to report it of me, as of any man; yet how confidently did some report, and others believe those abominable Lyes, as if I had lost my first Love, and were returning again to Egypt. *O what is it that prejudice and malice will not do? But why should I be troubled at this, seeing it was so with the holy Apostle, who went through evil report, as well as good? But in this I rejoice, that the Lord hath made me any way instrumental in doing good, and in that he*

hath

hath kept me close to himself; and this is my Crown and rejoycing. Now that the only wise God may keep thee and me by his Power, through Faith, unto Salvation, that we may glorifie him here, and reign with him hereafter, is the desire and prayer of him who desires the good of thy soul,

WILLIAM DYER.

A Call to SINNERS.
OR,
Christ's Voice to *London.*

REV. 3. 20.

Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.

THE Scriptures are the Mysteries of God, Christ is the Mystery of the Scriptures, Grace is the Mystery of Christ, 1 *Tim.* 3. 16. The Lord Jesus is our life, and the way to life, 1 *Cor.* 2. 7. To know him savingly, believingly, and experimentally, is life eternal, *John* 17. 3. *I am the way*, saith Christ, *John* 14. 6.

The old and good way, *Jer.* 6. 16.

The new and living way, *Heb.* 10.20,
The ſtrait and narrow way, *Mat.*7.14.

And becauſe poor ſinners are by nature the children of wrath, and all gone out of the way, having their underſtandings darkned, being alienated from the life of God, through the ignorance that is in them, becauſe of the blindneſs of their hearts, *Epheſ.* 4.18. are become wretched, and miſerable, and poor, and blind, and naked, like to the *Laodiceans*, ſpoken of in this Chapter, *v.* 27.

Therefore the Lord Jeſus, who is full of Love, full of Grace, and full of pity to poor loſt ſinners, doth graciouſly invite them to come to him, that he may enrich them with his Gold, clothe them with his white Raiment, and anoint their eyes with his Eye-ſalve, that they may ſee, *v.* 18, and further, to ſhew his willingneſs and readineſs to ſave ſouls, he tells us in the Text, *That he ſtands at the door and knocks, that if any man hears his voice, and opens the door, he will come in to him, and will ſup with him, and he with me.*

In

In these words you have three general parts:

1. Gods gracious offer to man, *Behold I stand at the door and knock.*

2. Mans duty in relation to Gods gracious offer, *If any man hear my voice and open the door.*

3*dly*, Gods gracious promise in relation to mans duty, *I will come in to him, and will sup with him, and he with me.*

The words being thus opened, there flows from them these four points of Doctrine.

Doct. 1. *That there is a marvellous willingness in the heart of God and Christ, to save and receive poor lost sinners.*

Doct. 2. *That the hearts of poor sinners are barred and bolted against the Lord Jesus.*

Doct. 3. *That it is the duty and great concernment of all men whatever, to hear Gods Voice, and to open the door.*

Doct. 4. *That whoever will but hear Christs voice, and open the door, he will come in*

to them, and sup with them, and they with him.

Neither time nor strength, Beloved, will give me leave to handle all these Doctrines apart, therefore I shall insist but upon one of them, which is the second, *That the hearts of poor sinners are barr'd and bolted against the Lord Jesus.*

In the prosecution of this point, I shall do three things:

1. Open it, that you may see it.
2. Prove it, that you may believe it.
3*dly*, Apply it, that you may receive it.

First, In the opening of it, there are three things to be explained:

1. The *Bars*.
2. The *Voices*.
3. The *Doors*.

1. I shall shew you what the *Bars* are that bolts the door of sinners hearts against Christ.

Beloved, they are six.

1. The *Bar* of Ignorance.

2. The

2. The *Bar* of Unbelief.
3. The *Bar* of Self-conceitedness.
4. The *Bar* of Earthly-mindedness.
5. The *Bar* of Prejudice.
6. The *Bar* of Hardness of heart.

These (my Beloved) are the cursed *Bars*, which bars God, and Christ, and the holy Spirit out of the heart.

I shall begin first with the *Bar of Ignorance*, and in that I shall shew you these three things:

First, What Ignorance is.

Secondly, What sinners are ignorant of.

Thirdly, The mischievousness of this sin of Ignorance.

And, *First*, What Ignorance is: Ignorance is the want of knowledge, or darkness of the understanding; for so saith the Apostle *Paul*, Eph. 4 18. *Having the understanding darkned, being alienated from the life of God, through the ignorance that is in them, because of the blindness of their heart.* Here you may

see what ignorance is, the Apostle calls it darkness and blindness: So likewise in 2 Cor. 4. 3, 4. *But if our Gospel be hid, it is hid to them that are lost, in whom the God of this world hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, who is the Image of God, should shine unto them.* So that ignorance is darkness of mind, blindness of heart, and want of knowledge and spiritual understanding in the soul.

Secondly, What are sinners ignorant of?

Ans. 1. They are ignorant of God, they are ignorant of Christ, they are ignorant of the Spirit, they are ignorant of the Word, they are ignorant of their own misery; they are ignorant of the necessity of a change, of being born again, of being new Creatures, of being converted and turned from darkness to light, from death to life, and from the power of Satan to the living God; such things as these, I say, they are ignorant of; and this is that which keeps poor souls from going to Christ. O Beloved! we have

have many of those amongst us, who are thus ignorant. It was said of the Priests the sons of *Eli*, that they were sons of *Belial*, and knew not the Lord, 1 *Sam.* 2. 12. so in the Propheſie of *Jeremiah* chap. 2. ver. 8. it is said, *The Priests said not, Where is the Lord? and they that handle the Law, know me not.* So the Phariſees were blind leaders of the blind, *Mat.* 15. 14. Would to God there were no ſuch among our Prieſts this day: May not that charge be drawn up againſt us now, as was againſt *Iſrael*? *Hoſ* 4. 1. *Becauſe there is no truth, nor mercy, nor knowledge of God in the Land; by ſwearing, and lying, and killing, and ſtealing, and committing Adultery, they break out, and blood toucheth blood; therefore the Land mourneth, and my people are deſtroyed for lack of knowledge: Becauſe thou haſt rejected knowledge, I will alſo reject thee, that thou ſhalt be no Prieſt to me, ſeeing thou haſt forgotten the Law of thy God, I will alſo forget thy Children; they eat up the ſins of my people, and ſet their hearts on their iniquity, and they are like people, like Prieſt. Thus*

men err, not knowing the Scriptures, nor the Power of God, Matt. 22. 29.

Thirdly, The mischievousness of this sin of Ignorance.

1. Ignorance is that which keeps men from knowing of God.

2. Ignorance is that which keeps men from pleasing of God.

3. Ignorance is that which keeps men from coming to God.

4. Ignorance hinders men from having a propriety in God.

5. Ignorance is that which hardens the heart against God. O cursed and mischievous Ignorance! What sin like unto this? This is that which darkens, which hardens, which blinds and bars the door of sinners hearts against Christ. *O that thou hadst known* (said our dear Lord) *the things that belong to thy peace*, Luke 19. 42. *But because they are a people of no understanding, therefore he that made them, will have no mercy on them, and he that formed them, will shew them no favour*, Isa. 27. 11. Thus (my Beloved) I have shewed you what a wretched and

mise-

miserable state such are in, that are thus ignorant.

2*dly*, The second *Bar* is Unbelief, which barrs and bolts Christ out of the heart: this is that which makes men,

1. That they give no credit to the report of the Gospel.

2. Neither do they yeild that loving and loyal subjection to Christ as their Lord, where unbelief is.

3. Where unbelief is, it keeps off the heart from confidently depending upon Christ, for that which is to be had in him, and so keeps Christ out of our souls; it is that which clips the wings of his mercy, *Heb.* 3. *ult.* it is that which holds the hand of his power, *Matth.*13. 58. *And he did not many mighty works there because of their unbelief.* It is that which lets the soul into perdition, *John* 8.24. *Rev.*21.7. The unbelieving shall have their portion in the Lake of fire, which is the second death. Unbelief is that which hardens the heart, and causes it to depart from God, Heb. 3. 12, *Take heed Brethren, lest there be in any of you*

an

an evil heart of unbelief, in departing from the living God, but exhort one another daily, while it is called to day, leſt any of you be hardned. O Beloved! unbelief is that alſo, which gives God the lye; he that believeth not God, hath made him a lyar, becauſe he believeth not the Record that God gave of his Son, 1 *John* 5.10. They believe not his promiſes, fear not his threatnings, nor hearken to the voice of his Word; though he ſets life and death before them, Heaven and Hell, bitter and ſweet; yet they go on in the imagination of their hearts, to add ſin to ſin, putting the evil day far away, but draw iniquity with cords of vanity, and ſin (as it were) with a Cart Rope. O Beloved, this is the ſtate and condition of unbelievers, and this is one of the *Bars* that bolts Chriſt out of the heart; as all believers are in a ſtate of ſalvation, ſo all unbelievers are in a ſtate of damnation; for, *He that believeth not, is condemned already*, John 3. 18.

3*dly*, The third *Bar* is ſelf-conceitedneſs, which bars and bolts the Lord

Jeſus

Jesus out of the heart.

First, A Self-conceited man is one which supposes himself to be that he is not, *Gal.* 6. 3. *If a man think himself to be something, when he is nothing, he deceiveth himself.*

Secondly, A Self-conceited man is one that glorieth in his works, and despiseth others. *Luke* 18. 9, 10. *And he spake this parable unto certain which trusted in themselves, that they were righteous, and despised others. The Pharisee stood and prayed thus with himself: God I thank thee, that I am not as other men are, Extortioners, Unjust, Adulterers, or even as this Publican.* But the Publican, whom he despised, went away rather justified; for every one that exalteth himself, shall be abased.

Thirdly, A Self-conceited man is the fartheſt from Heaven of any man; *Verily I say unto you, That Publicans and Harlots go into the Kingdom of heaven before you, saith our Saviour to the self-conceited Pharisees,* Mat. 21. 31.

Fourthly

Fourthly, A Self-conceited man is one that liveth the moſt ſecureſt in a ſtate of ſin and miſery. *And it ſhall come to paſs, when he heareth the words of this curſe, that he ſhall bleſs himſelf in his heart, ſaying, I ſhall have peace, though I walk in the imagination of mine heart, to add drunkenneſs unto thirſt*, Deut. 29. 19.

Fifthly, A Self conceited man is the hardeſt to be wrought upon, and convinced of the ſtate and condition that he is in, of any man; becauſe he thinks himſelf righteous and holy enough, and good and ſound enough: thus it was with the Scribes and Phariſees, who had ſuch high thoughts of themſelves, that they thought themſelves to be the moſt holieſt perſons in the world: mark what Chriſt ſaith to them, *John 9. 12. The whole need not a Phyſician, but they that are ſick; I came not to call the righteous, but ſinners to Repentance:* ſo alſo it is ſaid, *John 7. 48. Have any of the Rulers or of the Phariſees believed on him?* Note, theſe were very hard to be convinced, and brought to own the truth.

Sixth-

Sixthly, A Self-conceited man is one that thinks that God is made up of nothing but mercy, and therefore he lives in his sins, and pleaseth himself with this, that God is merciful, he lying still in the ditch of sin, and crying, God help, but never endeavoureth to come out; but though the Lord waiteth to be gracious, yet the Lord is a God of Judgement, *Isa.*30.18. O! this is the sad and miserable condition of a Self-conceited man: This is that which keeps him from closing with Christ: this is that cursed *Bar* that bolts the door of sinners hearts against Christ.

The fourth *Bar* is Earthly-mindedness.

First, An Earthly-minded man is one that minds the things of this world, more than he doth Jesus Christ; this was the Case of that young man in the Gospel, which came to Christ, and asked him, saying, *What good thing shall I do, to inherit eternal life?* Jesus bids him keep the Commandments, he saith unto him, *All these have I kept from my*

youth

youth up, what lack I yet: Jesus saith unto him, if thou wilt be perfect, sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: But he being an earthly minded man, would not embrace the Counsel of Christ, *but went away sorrowful, for he had great possessions*, Matt. 19. 21, 22.

Secondly, An Earthly-minded man, is one that will leave the work of God, to embrace the present world; this was *Pauls* complaint of *Demas*, 2 *Tim.* 4. 10. *For Demas hath forsaken me, having loved this present world*; so also in *Phil.* 2. 21. he saith, *That all seek their own, not the things that are Jesus Christs.*

Thirdly, An Earthly-minded man is one that will preach false Doctrine, for the love of money, and filthy lucres sake, 1 *Tim.* 6. 10. *For the love of money is the root of all evil; which while some have coveted after, they have erred from the faith*, Tit. 1. 10, 11. *For there are many unruly and vain talkers, and deceivers, which teach things they ought not, for filthy lucres sake*, 2 Pet. 2. 15.

which

which have forsaken the right way, and are gone astray, following the way of Balaam the son of Bosor, who loved the wages of unrighteousness. O beloved! I could wish that this were not too much practised in this our day; but alas! what shall I say? Such is the Earthly-mindedness of many of the Priests, that I may say of them, as the blessed Apostle *Paul* said of some in his day, Phil. 3. 19. *Whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind Earthly things.*

Fourthly, An Earthly minded man, is one that trusteth in his riches, and not in God, *Prov.* 11. 28. *He that trusteth in his riches, shall fall, Psal.* 49. 6. *They that trust in their wealth, and boast themselves in the multitude of their riches, none of them can by any means redeem his brother, nor give to God a ransom for him: Therefore, if riches do encrease, set not your heart upon them, Psal.* 62. 11. The blessed Apostle *Paul*, doth charge them that be rich in this world, that they trust not in uncertain riches, but in the living

God.

God, *who giveth us richly all things to enjoy*, 1 *Tim.* 6. 17. Thus you may see my Beloved, that whoever trusteth in uncertain riches more than in God, is an earthly minded man; it is that which bars men out of the Kingdom of heaven: it is the words of Christ to his Disciples, Mark 10. 24, 25. *How hard is it for them that trust in riches, to enter into the Kingdom of God: It is easier for a Camel to go thorough the eye of a needle, than for a rich man to enter into the Kingdom of God.* O Beloved, it is a snare, it is Idolatry, Col. 3. 5. *And covetousness, which is Idolatry, it is the root of all evil*, 1 Tim. 6. 10. *For the love of money, is the root of all evil*: thus Earthly-mindedness, or covetousness, is another great sin, that keeps souls from going to Christ for life and salvation. *And they all with one consent began to make excuse: The first said unto him, I have bought a piece of ground, and I must needs go and see it; I pray thee have me excused. And another said, I have bought five yoke of Oxen, and I go to prove them, I pray thee have me excused:*

ed: And another said, I have married a Wife, and therefore I cannot come, Luk. 14. 18, 19, 20.

The Fifth *Bar* is Prejudice, which Bars Christ out of the heart: Wicked and sinful men have a great prejudice against Christ, that is, against these three things of Christ.

First, They have a prejudice against his Doctrine, or worship: *Many therefore of his Disciples when they heard this, said, this is an hard saying, who can bear it? from that time many of his Disciples went back, and walked no more with him:* John 6.60.66. *And they questioned among themselves saying, what thing is this? What new doctrine is this? Mark* 1.27. Sinners, have a great prejudice against the Doctrine and worship of Christ, they think it too pure, too spiritual, and too powerfull for them to bear.

Secondly, They have a great prejudice against the Ministers, (or Ambassadours) of Christ: they say of them as *Ahab* did of *Micajah, I hate him, for he never prophesies good of me:* 1 Kings 22.

8. so in 1 Kings 18. 17. *Ahab* said unto *Elijah*; *Art thou he that troubleth Israel?* so *Jeremiah* complains of this saying, *I am in derision daily; every one mocketh me, because the word of the Lord was made a reproach unto me, and a derision dayly*, Jer. 20. 7. 8. So in the 24 of *Acts* ver. 5. it is said of *Paul*, *for we have found this man a pestilent fellow, and a mover of sedition among all the Jews throughout the world, and a Ring-leader of the sect of the Nazarenes*; and this is according to the words of our blessed Lord, *Mat.* 10. 22. *And ye shall be hated of all men for my name sake.*

Thirdly, Sinners have a great prejudice against the members of Christ: and that for four Reasons.

1. Because they are poor *Luke* 11. 22, 23. 1 *Cor.* 1 26, 27, 28, 29. 1 *Cor.* 11, 22. *Or despise ye the Church of God, and shame them that are poor.*

2. Because they are but a few, *Luke* 12. 32. *Mat.* 7. 14. *Deut.* 7. 7. *for ye were the fewest of all people*; Rev. 3. 4. *Thou hast a few names in Sardis, which*

have not defiled their Garments.

3. Because they are unlearned in the account of men: this is said of Christ, *John* 17. 15. *How knoweth this man letters, having never learned.* Also of *Peter* and *John* it is said *Act.* 4. 13. *And when they perceived that they were unlearned and ignorant men, they marvelled, and they took knowledg of them, that they had been with Jesus. Are ye also deceived? Have any of the Rulers or of the Pharisees believed on him? But this people who knoweth not the Law, are cursed,* John 7. 47, 48.

4. Because they will not Conform to mens Inventions, See 2 Chron. 11. 13, 14. *And the Priests and the Levites that were in all Israel, resorted to Rehoboam out of all their Coasts; for they left their suburbs and their possessions, and came to Judah, and Jerusalem; for Jereboam and his sons had cast them off from executing the priests Office before the Lord, and after them out of all the Tribes of Israel, such as set their hearts to seek the Lord God of Israel, came to Jerusalem to sacrifice to the Lord*

God of their Fathers, ver. 16. See Dan. 3.18. *Be it known unto thee, O King, that we will not serve thy Gods, nor worship the Golden Image that thou hast set up.* Also in Matt. 15.2. *Why do thy Disciples transgress the tradition of the Elders, for they wash not their hands when they eat bread; But Jesus said unto them, Why do ye also transgress the Commandment of God by your tradition.* See also Acts 5. 28, 29. *Did not we straitly command you, that you should teach no more in this Name, and behold ye have filled Jerusalem with your Doctrine, and intend to bring this mans blood upon us: Then Peter and the other Apostles answered and said, We ought to obey God rather than men.* See Col. 2. 21, 22. *Touch not, taste not, handle not, which all are to perish with the using, after the Commandments and Doctrines of men.* O my dear Brethren, this cursed sin of Prejudice is that which keeps sinners from receiving the Truth in the love of it, and a bar which bolts Christ out of the

The sixth Barr is hardnes of heart, which bolts the heart of sinners against Christ; and they are hardned,

1. Against God, *Iob* 9. 4. *Who hath hardened himself against him, and hath prospered?*

2. Their hearts are hardned against his mercy, that it doth not draw them, *Rom.* 2.4,5. *Or despisest thou the riches of his goodnes, and forbearance, and long-suffering, not knowing that the goodnes of God leadeth thee to repentance; but after thy hardnes and impenitent heart, treasurest up unto thy self wrath against the day of wrath, and revelation of the righteous judgement of God.*

3. Their hearts are hardned against his Judgements, that they do not tremble at them, as it is said *Exod.*8.32. *And Pharoah hardned his heart at this time also, neither would he let the people go*; As it is also said, *Ier.* 5. 22. *Fear ye not me, saith the Lord, and will ye not tremble at my presence?*

4. Their hearts are hardned against his word, that it doth not reform them,

Prov.29.1. *He that being often reproved, hardneth his neck, shall suddenly be destroyed, and that without remedy, seeing thou hatest instruction, and castest my word behind thee*, Psal.50. See in Jer. 44.16. *As for the word which thou hast spoken to us in the Name of the Lord, we will not hearken to thee, but we will certainly do whatsoever cometh out of our own mouth.*

5. Their hearts are hardned against the Spirit of God, that it doth not melt them, Gen.6.3. *My spirit shall not always strive with man*: As *Stephen* said to the Jews, Acts 7.51. *Ye stiff-necked and uncircumcised in hearts and ears, ye do always resist the holy Ghost; as your fathers did, so do ye.*

6. Their hearts are hardned against all the means of Grace, or gracious invitations from the people of God; *But they refused to hearken, and pulled away the shoulder, and stopped the ear, and made the heart like an Adamant stone, lest they should hear the Law, and the words which the Lord of Hosts sent to them by his spirit in the former Prophets.* Zech.7.11,12

They

They are like the deaf Adder that stoppeth her ear, which will not hearken to the voice of Charmers, charming never so wisely, Psal. 58. 4, 5. O dear Friends, this is another Bar which bolts Christ out of the hearts of poor sinners: Thus Beloved, I have shewed you what the Barrs are that bolts the door of our hearts against Christ, that we do not hear his voice, and open the door.

Secondly, The second thing which is here to be explained, is, what this voice is which sinners are to hear, it is the Voice of Christ, he is speaking to poor sinners to open the door of their hearts, that he may come in and sup with them.

There are two sorts of Voices by which Christ speaketh to the soul, Inward Voices, and outward Voices.

First, Inward Voices.

1. The Voice of Conscience; The Lord Jesus speaks to sinners by their Consciences, it is said of the Jews, *Joh.* 8. 9. They were convicted by their own Consciences; so *Paul* saith in Rom. 9. 1. *My Conscience beareth me witness:* And

of the Gentiles *Paul* saith, *Rom.* 2.15. that they did by nature the things contained in the Law, their Consciences also bearing them witness; and as *Paul* saith 2 *Cor.* 1.12. *Our rejoicing is this, the testimony of our Conscience.* O Friends, God preacheth to you many times by your Consciences, which speaketh to you secretly and powerfully, condemning and reproving you for your iniquities; O therefore hear the Voice of Conscience, for it is the voice of Christ; hear (I say) and hearken to it, and let Christ in, that he may sup with you.

2. Christ speaks to us by the voice of his Spirit, as he did to the old world, Gen. 6.3. *My Spirit shall not always strive with man*; and as he did to the Jews, Acts 7.51. *Ye do always resist the holy Ghost, as your fathers did, so do ye*; so in *Iohn* 16. 8. Christ tells us, that the Spirit should *convince the world of sin, of righteousness, and of judgement.* O! the ever blessed God speaks to the world by his blessed Spirit, striving with them, convincing of them, and reproving them

for

for their iniquities, that their souls may believe in him, and live with him to all eternity.

Secondly, There are outward voices by which Christ speaks to sinners.

1. By the voice of his Word, which is the preaching of the Gospel, that is the word of reconciliation: O sinner, when thou heareſt the word read, thou heareſt the voice of Christ, Col. 1. 5. *Whereof ye heard before in the word of the truth of the Gospel*; as Christ saith, John 5. 39. *Search the Scriptures, for they are they that testifie of me*: the voice of the Scriptures is the voice of Christ, and as Christ speaks to us by them here, so he will judge us by them hereafter, *Rom.* 2. 16. *God will judge the secrets of men by Christ Iesus, according to my Gospel*, Joh. 12. *ult.* where Christ saith, *The Word which I have spoken, the same shall judge him in the last day.*

2. Christ speaks to sinners by the voice of his Rod, by afflictions and tribulations, and judgments, Mich. 6. 9. *The Lords voice cryeth unto the City, and the*

man

man of wisdom shall see thy Name; hear ye the Rod, and who hath appointed it.

3. Christ speaks to sinners by the voice of his servants, as in Isa. 50. 10. *Who is there among you that feareth the Lord, that obeyeth the voice of his servant.* So in 2 Cor. 5. 20. *Now then we are Embassadors for Christ, as though God did beseech you by us, we pray you in Christs stead, be ye reconciled to God:* So in Matth. 10. *He that heareth you, heareth me.* O sinners! Christ speaks to you by the voice of his servants, by his Ministers and Members, who beseech you, and entreat you to be reconciled, that you may have peace with God through Jesus Christ.

Having thus briefly shewed you what the Voices are:

Thirdly, I shall in the third place come to shew you, What the Door is that Christ stands and knocks at, which sinners are to open and let him in.

1. The first Door which sinners should open unto Christ, is the door of their thoughts; I say, we must open the door of our thoughts to him, that God may be

be in our thoughts, and Christ in our thoughts, and the Spirit of Life and Power in our thoughts, and Eternity in our thoughts, Heaven and Judgement in our thoughts: *Keep this for ever in the imagination of the thoughts of thy heart*, 1 Chron. 29.18. *How precious also are thy thoughts unto me, O God, how great is the sum of them!* Psal. 139. 17. *In the multitude of my thoughts within me, thy comforts delight my soul*, Psal. 94. 19. O! this is the first door of our hearts which believers open to their beloved Lord.

2*dly*, The second is the door of Consideration which sinners should open to Christ: O that they were wise, and understood this, *that they would consider their latter end*, Deut. 32. 29. *The Oxe knoweth his owner, and the Ass his Masters Crib, but Israel doth not know, my people doth not consider*, Isa. 1.3. *The Tabret, and Pipe, and Harp, and Wine are in their Feasts, but they regard not the work of the Lord, neither consider the operation of his hands*, Isa. 5. 12. But now those that

have

have opened this door to Christ, they consider their ways. *The upright considereth his ways*, Prov. 21.29. *and the wondrous works of God*, Job 37.14. *and what great things God hath done for him*, 1 Sam. 12.24. *Therefore thus saith the Lord of Hosts, consider your ways*, Hag. 1.5. And this is the second door of the heart.

3dly, The third door is the door of affection, which sinners should open to Christ: *Thou shalt love the Lord thy God with all thy heart, and with all thy soul*, Deut. 6.5. *If any man love not the Lord Jesus, let him be anathema maranatha*, 1 Cor. 16.22. *Grace be with all them that love our Lord Jesus Christ in truth & sincerity*, Eph. 6.24. *Set your affections on things above, and not on things beneath*, Col. 3.1. this door of love and affection must be opened to Christ, that he may come in to your hearts, and be your neareſt and dearest, your joy and delight, that you may have reconciliation with the Father, union with the Son, and communion with the Holy Ghost. And this is the third door of the heart.

4thly,

4*thly*, The fourth is the door of Desire, which must be opened to Christ, or else he cannot come in to our hearts, and sup with us. O sinners, you must desire and thirst after Christ vehemently, and say as the Church doth in the last of *Canticles, ult. Make haste my Beloved, and be thou like to a Roe, or to a young Hart upon the Mountains of Spices:* So in Rev. 22.20. *Even so come Lord Iesus, come quickly.* So with the Psalmist, Psal. 73. 25. *Whom have I in Heaven but thee, and there is none on earth to be desired besides thee.* And with the Church, *Isa.* 26. *With my soul have I desired thee in the night, yea, with my Spirit within me will I seek thee early, for the desire of my soul is to thy Name, and to the remembrance of thee.* So with *Paul, I desire to know nothing among you, save Iesus Christ, and him crucified,* 1 Cor. 2. 2. This is the fourth door of the heart which you must open to Christ, without which there is no supping with Christ, nor Christ with you.

5*thly*,

5thly, The fifth is the door of Estimation, which sinners must open to Christ, that is, to prise him, and to value him as more precious then all other things besides; so do believers, 1 Peter 2.7. *Unto you therefore which believe, he is precious*; and with Paul, *do count all things but dung and dirt to gain him*; and also with *Moses, to esteem the reproach of Christ greater riches then the Treasures of Egypt, Heb.* 11. 25. O! those blessed souls that have opened this door to Christ, he is to them all lovely, the chiefest among ten thousands; yea, he is better than Rubies, and all the things thou canst desire, are not to be compared unto him, *Prov.* 3. 15. so it must be with you, poor souls, you must look upon Christ as most lovely, most precious, most desirable, and most glorious; thus he is to the Father, to the holy Angels, and to the Saints. And this is the fifth door of the heart.

6thly, The sixt is the door of a good Conversation, which sinners as well as Saints

Saints must open to Christ: *For our conversation is in Heaven, from whence also we look for a Saviour, the Lord Iesus,* Phil. 3.20. *For the Grace of God that bringeth salvation, hath appeared to all men, and teacheth us, that denying ungodliness and worldly lusts, we should live soberly, and godly, and righteously in this present world.* Tit. 3.11. *Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness,* 2 Pet. 3.11. *Only let your conversation be as becometh the Gospel of Christ,* Phil. 1.29. *And to him that ordereth his conversation aright, will I shew the salvation of God.* This is the sixt door of the heart, to wit, a good Conversation; this also must be opened to Christ, that he may come in, and sup with us, and we with him, that our souls may have fellowship and Communion with him. And thus I have briefly shewed you, beloved, what the Doors are that must be opened to Christ: Now having done with the Explanation, I come to the Application of the point,

and

and as I have opened it to you, that you might see it, and proved it to you, that you might believe it, I shall now apply it, that you may receive it.

Is it so, beloved, that the hearts of sinners are thus barr'd and bolted against the Lord Jesus?

Use 1. First by way of *Information*; This may be of use to inform us of the sad and miserable condition of all unconverted persons; they are wretched, and miserable, and poor, and blind, and naked; they are without Christ, being aliens from the Commonwealth of *Israel*, and strangers to the Covenant of promise, having no hope, and without God in the world, *Eph.* 2. 12. O sinners, this is your condition, who are graceless and Christless persons, and though this be sad, yet this is not all, for your hearts are barr'd and bolted against the Lord of Life and glory: O thou that hearest or readest this, how canst thou but tremble to think that thy heart should be

be thus barr'd, and bolted againſt Jeſus Chriſt with Ignorance, with Unbelief, Self-conceitedneſs, Earthly-mindedneſs, Prejudice and hardneſs of heart; and yet all this while open to Sin, to Satan, and to the World, which are cruel Enemies to thy ſoul: That I may haſten you out of this condition, if it be the will of God, (as the Angel did *Lot* out of *Sodom*, *Gen.* 19.) I ſhall turn my Diſcourſe into an Exhortation.

Uſe 2. And firſt of all, let me exhort you whoſe hearts are thus barr'd and bolted againſt Jeſus Chriſt, to hear his Voice, and to open the door.

1. To hear his Voice; O ſinners, Chriſt ſpeaks to you by your Conſciences, by his Spirit, by his Word, by his Rod, and by his Servants: O you Men and women of this City, God hath ſpoken to you by all theſe Voices, but you have turned the deaf ear to Chriſt. *The Voice of the Lord cryeth to the City, (and the man of wiſdom ſhall ſee thy Name) hear ye the Rod, and who hath appointed*

pointed it, Micha 6. 9. O *London*, *London*! God speaks to thee by his Judgments, and becauſe thou wouldſt not hear the Voice of his Word, he hath made thee to feel the ſtroke of his Rod. O great City! how hath the Plague broke in upon thee, becauſe of thy thy abominations? *Thus they provoked him to anger with their inventions, and the Plague brake in upon them*, Pſal. 106. 29. O you of this City! how is the wrath of the Lord kindled againſt you, that ſuch multitudes of thouſands are fallen within thy borders by the noiſom Peſtilence, God's immediate Sword? O *London*! how are thy Streets thinned, thy Widows encreaſed, and thy burying places filled, thy Inhabitants fled, thy Trade decayed! O therefore lay to heart, you that are yet alive, all theſe things, and turn from your wicked wayes, that the cry of your prayers may outcry the cry of your ſins, and be like unto the City of *Niniveh*, who believed God, and gave credit to *Jonas* his words, who humbled themſelves,

and fasted, and cryed mightily unto the Lord, *Jonas* 3. 5. O let not Heathens outstrip Christians; Did *Ninive* repent and turn from their wicked wayes, and shall not *London*? May be you may think (my Brethren) that all is well now, and that God is friends with you, because the sickness decreaseth and abateth; I say, blessed be God for it; but be not deceived, God is not mocked; to whomsoever God bestows great mercies, if they abound in great wickedness, he will inflict great punishments upon them. Alas Beloved, do your sins decrease? And doth that abate? Is there a turning from sin, and a turning to God? Is there a Reformation and amendment of life amongst you? If this be so, then you may hope that God hath done afflicting of you: *If my people which are called by my Name, shall humble themselves, and pray, and seek my face, and turn from their wicked wayes, then will I forgive their sin, and heal their land*, 2 Chron. 7. 14. But if you remain still as prophane as before, as superstitious as before, as

carnal as before, as lukewarm as before, as hard-hearted and cruel as before, as proud & vain as before; I say, if it be thus with you, God hath not yet done with *London*, but hath other Judgements to pour out upon you, though he cause this to cease; do but see how God dealt with the *Jews* in this case, *Amos* 4.6. *I have given you cleanes of teeth in all your Cities, and want of bread in all your places, yet have you not returned unto me, saith the Lord. I have also with-holden the rain from you, yet have ye not returned unto me, saith the Lord; I have smitten you with blasting and mildew, yet have ye not returned unto me, saith the Lord. I have sent among you the Pestilence after the manner of Egypt, your young men have I slain with the Sword, and have taken away your horses, and I have made the stink of your Camps to come up into your nostrils, yet have ye not returned unto me, saith the Lord. I have overthrown some of you, as God overthrew Sodom and Gomorrah, and ye were as a fire brand plucked out of the burning, yet have ye not returned*

ed unto me, saith the Lord. Therefore thus will I do unto thee, O Israel, and because I will do this unto thee, prepare to meet thy God, O Israel. Therefore my dear Brethren, for Gods sake, for Christs sake, and for your souls sake, hear Christs Voice, that you may be prosperous on earth, and glorious in Heaven.

2. Let me exhort you, and O that I could prevail with you to perswade you of this City to three things.

1. That you would throughly turn from your evil ways, and amend your doings, that God may repent him of the evil which otherwise he may bring upon you. O see what the Lord saith, *Jer. 26 3. If so be they will hearken, and turn every man from his evil way, that I may repent me of the evil which I purpose to do unto them, because of their doings*, see ver. 13. Therefore now amend your wayes and your doings, and obey the voice of the Lord your God, and the Lord will repent him of the evil that he hath purposed against you. Also mark what the Lord speaketh by the Prophet, Jer.

7. 3. *Thus saith the Lord of Hosts, the God of Israel, amend your ways and your doings, and I will cause you to dwell in this place,* Ver. 5. If ye throughly amend your ways aud your doings, O Beloved, the Lord our God is willing to heal, willing to hear, and willing to forgive. Great Cities are places which are usually guilty of great sins, great provocations, and great abominations, and for this cause hath God destroyed and overthrown many Cities, as the Cities of *Sodom* and *Gomorrah*, *Gen.*19.24. *Then the Lord rained upon Sodom and Gomorrah fire and brimstone from the Lord out of heaven.* Also *Admah* and *Zeboim*, Hos. 11. 8. *How shall I make thee as Admah, and set thee as Zeboim:* So *Jerusalem* and other Cities were destroyed by God for their sins and wickedness, 2 *Chron.* 35. 19. *Jer.*52. 13,14. Now see what the Apostle *Peter* saith of this, 2 *Pet.*2. 6. *And turning the Cities of Sodom and Gomorrah into ashes, condemned them with an overthrow, making them an ensample unto those that after should live ungodly.*

O *London*, repent, that it may not be so with thee. O ye people! rent your hearts, and not your garments, and turn unto the Lord, who is willing to receive you, that so his Judgements may be diverted, your former Mercies restored, and his blessings poured down upon you.

2*dly*, That you would dearly love, and highly prize those precious Saints and Servants of the Most High God, which are amongst you. These are they of whom the world is not worthy, *Heb.* 11. 38. God prises them as his Jewels and Treasures, *Mal.* 3. 17. *Exod.* 19. 5. God calls them the dearly beloved of his soul, *Jer.* 12. 7. They are a chosen generation, a Royal Priesthood, an holy Nation, a peculiar people, 1 *Pet.* 2. 9. O therefore, he suffereth no man to do them wrong; yea, he reproves Kings for their sakes, *Psal.* 105. 14. O Beloved, Nations, and Cities, and Kings are blessed for their sakes, see *Gen.* 12. 2, 3. *And thou shalt be a blessing, I will bless them that bless thee, and curse him that curseth thee.* O *London*, in this thou art

happy, yea more happy than any one City upon the face of the Earth, (that I know, or have heard of) becauſe thou haſt within thy borders more righteous, more Saints, more true Believers, who are ſtill ſighing and mourning for thy ſins, praying for thy peace, and ſeeking and deſiring thy eternal good.

3*dly*, And laſtly, let me exhort you to open the door, and let Chriſt in, into your Thoughts, into your Minds, into your Affections, into your Deſires, into your Eſtimations, and into your Converſations. O Beloved, keep Chriſt out no longer, but let him into your hearts and ſouls, that he may make you rich, rich in Faith, rich in Knowledge, rich in Aſſurance, rich in Priviledges, rich in Experiences, and rich in good works. O therefore, let not ſin be let in, and Chriſt ſhut out. O let Jeſus Chriſt into your hearts, for if you ſhut the door againſt Chriſt, he will ſhut the door againſt you.

First, The door of Mercy.
Secondly, The door of Acceptance.
Thirdly, The door of Salvation.

First, The door of Mercy will be shut against you: Such whom Christ calls to, and they will not hear, they shall call, but Christ will not hear, *Prov.* 1. 24. *Because I have called, and ye have refused, I have stretched out my hand and no man regarded.* Ver. 28. *Then shall they call upon me, but I will not answer, they shall seek me early, but they shall not find me; mine eye shall not spare, neither will I have pity; and though they cry in mine ears with a loud voice, yet will I not hear them,* Ezek. 8. 18. *Therefore thus saith the Lord, Behold, I will bring evil upon them, which they shall not be able to escape; and though they shall cry unto me, I will not hearken unto them,* Jer. 11. 11. *Because they have behaved themselves ill in their doings,* Mich. 3. 4. Thus my Beloved, you see how the door of Gods Mercy will be shut against you, if you shut the door of your hearts against Christ.

2*dly*. The door of Acceptance will be shut against you, if you shut the door of your hearts against Christ; *Thus saith the Lord unto this people, thus have they loved to wander, therefore the Lord doth not accept them: when they fast I will not hear their cry, and when they offer burnt-Offerings and an Oblation I will not accept them.* Jer. 14. 10, 12. *To what purpose cometh there to me incense from Sheba? and sweet Cane from a far Country? your burnt offerings are not acceptable, nor your sacrifices sweet unto me,* Jer. 6. 20. *I hate, I despise your Feast-days, and I will not smell in your solemn assemblies; and though ye offer me offerings, I I will not accept them,* Amos. 5. 21, 22. O beloved, those that will not accept of Christ, shall not be accepted in Christ: *Who hath made us accepted in the Beloved,* Ephes. 1. 6.

3*dly*. The door of Salvation will be shut against you, if you shut the door of your hearts against Christ. He that made you, will not save you, and he that favoured you, will shew you no favour;

but

but as you have refuſed to open the dore of your hearts to our Saviour; ſo he will refuſe to own you as his people, and open the door of Salvation for you; ſee the words of our bleſſed Lord himſelf, *Luk.* 13. 25. *When once the Maſter of the houſe is riſen up and hath ſhut too the door and ye begin to ſtand without and to knock at the door, ſaying Lord, Lord, open unto us; and he ſhall anſwer and ſay unto you; I know you not, whence you are: depart from me all ye workers of iniquity. Then ſhall be weeping and gnaſhing of teeth when ye ſhall ſee Abraham, Iſaac and Jacob, and all the Prophets in the Kingdom of God, and ye your ſelves thruſt out.* Conſider what hath been ſaid, And the Lord give you underſtanding in all things.

The end of the Firſt Sermon.

THE Great Day Of His WRATH

REVEL. 6. 17.

For the great day of his Wrath is come, and who ſhall be able to ſtand!

EVery mans thoughts runs now like *Nebuchadnezzars*, with a deſire to know what ſhall come to paſs hereafter, or what things time will bring forth, *Dan.* 2. 29. There is nothing in the Womb of time, but what

what was first in the womb of God,

Now this book of the *Revelations* shews us these three things.

1. The State and Condition of the true Church of Christ upon earth; under the power and reign of Antichrist.

2. The rise, the reign, and rage of Antichrist in the World.

3. The quiet, blessed, and glorious state and condition of the true Church here below; after the ruine and downfall of Antichrist, the coming of Christ will be the ruine of Antichrist, 2 *Thes.* 2. 8, *Whom the Lord shall consume with the Spirit of his mouth, and shall destroy with the brightness of his coming.* This is decreed in heaven, and declared on earth.

This Chapter out of which my Text is taken, shews us seven things.

1. Here you may see what Gods dreadful Judgments are; by which he cuts off, and destroys the Inhabitants of the Earth, for their sin and wickedness: they are likened (or compared) to Horses, as you may see from ver. 4, to

4 to ver. 8. *Here you have a red horse, the sword: A black horse, the famine: A pale horse, the pestilence (or Plague) which leads to death.*

Horses are Creatures, which run too and fro, and so do Gods Judgments: from house, to house; from street, to street; from City, to city; from town, to town; and from one parish, to another; *And the Lord said, go ye after him thorough the City; and smite: let not your eye spare, neither have ye pity. Ezek.* 9.5. so *Jer.* 5. 1,2,3,4,5 6.

Horses are Creatures, which are very swift in their motion, they tun many miles in a little time: and therefore men ride them post. Gods Judgments are also very swift, they do much execution in a little time. So the Lord sent a pestilence upon *Israel*, from the morning, even to the time appointed: and their died of the people from *Dan*, even to *Beersheba*, seventy thousand men; 2 *Sam.* 24. 15. 2 *Chron.* 32. 21. You may also see a proof of this, by what God hath done to *London*, when there fell

fell of the people above a thousand a day.

2. You may see here, where all the Holy Martyrs and witnesses of Jesus Christ are, who have been slain for the word of God, and for the Testimony of Jesus, they are under the Altar, v. 6. That is, under the glorious protection of Christ in heaven. *They are before the Throne of God, serving him day and night, and the Lamb leads them to the living fountain, and God wipes away all tears from their eyes.* Rev. 7. 15, 16. 17.

3. You may see also the cause for which these blessed souls were slain, it was for the word of God, and for the Testimony of Jesus Christ. ver. 9.

4. Here you may see, that all the Saints pretious blood which hath been spilt from time to time, by the whore of *Babylon*, cryeth aloud day and night, to God for vengeance upon *Babylon*, ver. 10.

5. You have here the answer of God, in relation to the Saints Cry, and it

was

was said unto them, *That they should rest yet for a little while, until their fellow servants also, and their brethren that should be killed as they were, should be fulfilled,* ver. 11.

6. You may here see what dreadfull and terrible things, followed upon the opening of the sixth Seal, ver. 12. *And Lo there was a great Earth-quake; and the Sun became black as sack-cloth of hair, and the moon became as blood, and the stars of heaven fell unto the earth. And the heaven departed as a Scrole when it is rolled together; and every mountain and Island were moved out of their places.* These are the visible Judgments of God which are to come, upon the Antichristian Crew.

7. And lastly; this Chapter shews us, what will be the state and condition of those men at that day, who are found enemies to God and his people, ver. 15. *And the Kings of the Earth, and the great men, and the rich men, and the chief Captains, and the mighty men, and every bond-man, and every*

free-man, hid themſelves in the Dens, and in the rocks of the mountains, verſ. 16. *And ſaid to the mountains and rocks, fall on us, and hide us from the face of him that ſitteth on the Throne, and from the wrath of the Lamb.*

Now this brings me to the words of my Text; which ſhews us the Reaſon of this great out-cry: *for the great day of his Wrath is come; and who ſhall be able to ſtand?*

The words of my Text, contain two things: A Reaſon, and a Queſtion.

1. The former part is the Ground (or Reaſon) of this great out-cry here made by the Kings, and great men of the earth, together with every bond-man and free-man; *for the great day of his wrath is come.*

2. The latter part is a Queſtion propoſed about ſtanding at that day, *And who ſhall be able to ſtand?*

The point of Doctrine which I ſhall lay down from theſe words, is this,

Doct. *That the greateſt part of Men and Women will not be able to ſtand in*

the

the Day of Gods Wrath.

In the handling of this point, I ſhall ſhew you four things.

1. That there are ſome days greater then others.

2. The nature and property of this great day.

3. And thirdly, Who they are, that will not be able to ſtand in this day of Gods wrath.

4. The *Uſe* and *Application.*

In the firſt place, I ſhall ſhew you, beloved, that there are ſome great Days ſpoken of in the Scripture; See *Jer.* 30. 7. *Alas! for that day is great, ſo that none is like it: It is even the time of Jacobs troubles, but he ſhall be ſaved out of it.*

The ſecond great day you have in Hoſea 1. 11. *Then ſhall the Children of Judah, and the Children of Iſrael be gathered together, and appoint themſelves one head, and they ſhall come up out of the land, for great ſhall be the day of Jezreel.*

The third great day you have in *Joel* 2. 31. *The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord come.*

The fourth great day you have in *Mal.* 4. 5. *Behold I will send you Elijah the Prophet, before the coming of the great and dreadfull day of the Lord.*

The fifth great day is this in my Text, *For the great day of his wrath is come, and who shall be able to stand?*

The sixth great day, you have in *Rev.* 16. 14. *For they are the Spirits of devils working miracles, which go forth unto the Kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty.*

The seventh and last great day you have in the Epistle of *Jude*, ver. 6. *and the Angels which kept not their first Estate, but left their own habitation, he hath reserved in everlasting Chains under darkness, unto the Judgment of the great Day.* Thus beloved you see that there are some days greater then others; which the Scripture calls great days, be-

cause

cause of the greatness of the work which God doth, and will do: in those days.

2. I shall now shew you, the nature and property of this great day in my Text, Which is called, The great day of Gods wrath.

O my Brethren, this will be a very dreadfull and terrible day to the wicked, who call evil good, and good evil; who put darkness for light, and light for darkness; and put far from them the evil day, which is now hastening upon them.

First of all, this day, will be a day of Astonishment to the wicked and ungodly; as it said. Deut. 28. 28. *The Lord shall smite them with madness and blindness and astonishment of heart.* O, it will be with the wicked as it was with *Nebuchadnezzar*, *Dan.* 3. 24. who was astonished to behold the works and wonders of God which the Lord wrought for the deliverance of those which put their trust in him. *Then Nebuchadnezzar the King was astonied, and rose up in hast, and spake,*

and said unto his Counsellors, Did not we cast three men bound into the midst of the fire? They answered and said unto the King, True, O King. He answered and said, lo I see four men loose, walking in the midst of the fire, and they have no hurt, and the form of the fourth is like the Son of God. O Sinners! do but see here how this proud *Nebuchadnezzar* was astonished at the beholding of this sight; here are three things that did astonish this great King.

First, To see the fire, whose nature is to burn and consume, to have no power to seize upon the bodies of these men: Fire, is one of the cruellest creatures, it is a mercileſs creature, and therefore the torments of hell is set forth by fire, Mat. 25. 41. *Go ye cursed into everlasting fire, prepared for the Devil and his Angels.*

Secondly, The second thing which did astonish *Nebuchadnezzar*, was, to see the servants of the Lord, walk in the fiery furnace: *Did not we cast three men bound into the midst of the fire? Lo I see*

four

four men loose, walking in the midst of the flame; They were cast in bound, but now they are loose. Now that the fire should have power on their bands, and not on their bodies, O! this caused astonishment in *Nebuchadnezzar*.

Thirdly, The third thing that did astonish him, was to see their number not decreased, but increased: *Did not we cast three men bound into the fire? and lo I see four men walking in the midst of the fire, and the form of the fourth, is like unto the Son of God.* And this did also astonish this great King: Now as it was with *Nebuchadnezzar* here, so it will be with the wicked in this great day. O you that now speak proudly, look highly, and walk contemptibly, it will astonish you to see Gods Judgments a pouring out upon you, and his wrath wax hot against you, till there be no remedy. O do but see that Text, *Jer.* 51. 37. And *Babylon* shall become heaps, a dwelling place for Dragons, an astonishment and an hissing, without an Inhabitant: Thus it will be with the ungodly at that day.

2. It will be a day of terror to those that know not God, and that obey not the Gospel of Christ; the terrors of God will be upon such, as it was upon those Cities, *Gen.*35.5. O ye graceless persons, that now fear not God, nor tremble at his word, he will make you then tremble as he did *Belshazer*, when he beheld the hand-writing, Dan. 5.6. *Then the Kings Countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another.* O ye Drunkards and Swearers, you that despise reproofs, and hate instruction, and set at nought all Gods counsel, know this, that the *day of Gods Wrath* will be a day of terror to you, which will make your hearts to sink within you, your countenance to change, your joints to be loosed, and your ears to tingle, when the terrors of the Almighty set themselves in array against you. Therefore saith the Apostle, 2 *Cor.*5.11. *Knowing therefore the terrors of the Lord, we perswade men.*

3dly, This *day of Gods Wrath*, will be

be a day of Diſtreſs to the wicked, when your fear ſhall come as deſolation, and your deſtruction as a whirlwind, when diſtreſs and anguiſh cometh upon you, *Prov.* 1. 27. ſo ſee that in *Zeph.* 1. 15. That day is a day of wrath, a day of trouble and diſtreſs, a day of waſtneſs and deſolation, a day of darkneſs and gloomineſs, a day of clouds and thick darkneſs: *And I will bring diſtreſs upon men, that they ſhall walk like blind men, becauſe they have ſinned againſt the Lord, and their blood ſhall be poured out as duſt, and their fleſh as the dung, neither their Silver nor their Gold ſhall be able to deliver them in the day of the Lords wrath.* O the diſtreſs that ungodly perſons will be in at this day, which will make them cry to the Rocks and Mountains to fall on them, and hide them from the face of him that ſitteth on the Throne, and from the wrath of the Lamb. The God of Heaven will bring diſtreſs upon all ſorts of men, which ſhall be found ungodly, and their honor ſhall not deliver them, nor their

Gold

Gold deliver them, nor their Silver deliver them, nor the greatneſs of their multitudes deliver them, but diſtreſs will come upon them as it did upon *Saul*, 1 *Sam.* 28. 15. *And Saul anſwered, I am in ſore diſtreſs, the Philiſtines make War againſt me, and God is departed from me, and anſwereth me neither by Propheſies, nor by dreams.* See *Luk.* 21. 23. *And there ſhall be great diſtreſs in the Land, and wrath upon this people.* Can you hear this, and not tremble at it, O ye that are prophane?

Fourthly, This day of Gods wrath will be a day of great contempt to the ungodly, the Lord of Hoſts hath purpoſed it, to ſtain the pride of glory, and to bring into contempt all the honorable of the Earth, *Iſa.* 23. 9. O! the Enemies of the Lord, and ſuch as oppoſe his Truth, will be then hiſſed at. O do but ſee that place *Jer.* 51. 37. And *Babylon* ſhall become heaps, a dwelling place for Dragons, an aſtoniſhment and an hiſſing, without an Inhabitant. The Lord will pour contempt upon all ſorts of men,

men, who have ſided with the Whore of *Babylon*, and drunk of her Cup, they will not know whither to go, nor where to hide their heads; but every one will hiſs at them, and have them in deriſion, ſaying, Theſe are they who ſaid, It is in vain to ſerve the Lord, and what profit is there in the keeping of his Ordinances, and in walking mournfully before the Lord of Hoſts? who counted Saints Sots, and godlineſs to be madneſs, therefore will they be contemptible before the Lord, Angels and good men. O think of this, you that ſpeak proudly, and talk contemptuouſly againſt God and his People, know aſſuredly, That God will ſpeak to you in his wrath, and vex you in his ſore diſpleaſure: *He that ſitteth in the Heavens ſhall laugh, the Lord ſhall have you in deriſion*, Pſal. 2. 3, 4.

Fifthly, This *day of Gods wrath* will be a day of great deſtruction; *Have ye not asked them that go by the way? and do ye not know their tokens, That the wicked is reſerved to the day of deſtruction, they ſhall be brought forth to the day of wrath,*

Job

Job 21. 29,30. In this day the Lord will destroy both evil persons, and evil things; men, and their Idols; men, and their Inventions, *Every plant which is not of Gods planting, shall be pluckt up, & the Lord alone shall be exalted in that day, and the Idols he shall utterly abolish; in that day a man shall cast his Idols of Silver, and his Idols of Gold which they have made each one for himself to worship, to the Moles and to the Bats, to go into the Clefts of the Rocks, and into the tops of the ragged Rocks, for fear of the Lord, and for the glory of his Majesty, when he ariseth to shake terribly the Earth*, Isa. 2. 18,20,21. All false ways, false worships, and false doctrines, shall fall in that day; this day will be a reaping day, God will empty the earth, as the Propher *Isaiah* speaks, c. 24. 1,2,3 *Behold, the Lord maketh the earth empty, & maketh it waste, and turneth it upside-down, and scattereth abroad the Inhabitants thereof, and it shall be as with the people, so with the Priest; as with the servant, so with the Master; as with the Maid, so with her Mistress; as*

with

with the Buyer, ſo with the Seller; as with the Lender, ſo with the Borrower; as with the taker of Uſury, ſo with the giver of Uſury to him; the land ſhall be utterly emptied, and utterly ſpoiled; for the Lord hath ſpoken this Word. See Joel 3.13,14. *Put ye in the ſickle, for the Harveſt is ripe; come, get you down, for the Preſs is full, the fats overflow, for the wickedneſs is great, Multitudes, multitudes in the valley of Deriſion; for the day of the Lord is near in the Valley of Deriſion.* So in Rev. 14.15. the Angels are appointed to reap down the Earth. O let every one that hears (or reads) theſe ſayings, let them hear, and fear, and tremble at them, for this will be a day of great deſtruction to the wicked and ungodly.

Sixthly and laſtly, This will be a day of great Wrath, as it is ſaid in the words of my Text, *For the great day of his Wrath is come:* but who may abide the day of his coming and who ſhall ſtand when he appeareth? For he is like a refiners fire. O beloved! this is not the day of mans wrath, men have had their

day

day of reigning, and raging, and lording it over Gods people, but that's over and gone, and now Gods day is come, and this is the day of his wrath, and wo to the Earth, and wo to the Sea, and wo to the whore of *Babylon*; for the hour of her Judgment is come. O Beloved, Gods wrath will be very terrible to the wicked.

1. It will tear them in pieces like a Lion, *For I will be unto Ephraim as a lion, and as a young lion to the house of Judah: I, even I, will tear and go away, I will take away and none shall rescue him.* Hosea 5. 14. so *Job.* 16. 9. *The Lord teareth me in his wrath,* so Psal. 50. 22. *Now consider this, ye that forget God, lest I tear you in pieces, and there be none to deliver.*

2. It consumes like fire: for behold the day cometh that shall burn like an oven, and all the proud, yea, and all that do wickedly, shall be stubble, and the day that cometh, shall burn them up, saith the Lord of Hosts, that it shall leave them neither root nor branch, *Mal.* 4. 1.

4.1. *Therefore have I poured out mine indignation upon them, I have consumed them with the fire of my wrath*, Ezek. 22.31.

3. It swallows up like a Dragon, he hath devoured me, he hath crushed me, he hath swallowed me up like a Dragon, Jer. 51.34. *Thou shalt make them as a fiery Oven in the time of thine anger, the Lord shall swallow them up in his wrath, and the fire shall devour them*, Psal. 21.9. O! the wrath of the Almighty is that which tears like a Lyon, consumes like fire, and swallows up like a Dragon; and therefore it is called (in the Scripture) fierce wrath, 2 *Kings* 23. 26. See *Psal.* 78.49. He cast upon them the fierceness of his anger, wrath and indignation, and trouble. So in *Rev.* 16. 19. it is said, *And the great City was divided into three parts, and the Cities of the Nations fell, and great Babylon came in remembrance before God, to give unto her the Cup of the Wine of the fierceness of his wrath.* Thus beloved, I have shewed you the nature and property of this great day spoken of in my Text.

1. A

1. A day of Astonishment.
2. A day of Terror.
3. A day of Distress.
4. A day of Contempt.
5. A day of Destruction.
6. A day of Wrath.

I shall now come in the third place, to shew you who they are that will not be able to stand in this great Day.

First, Such as are prophane, will not be able to stand in this great Day, but say to the Mountains, Fall on us; and to the Hills, Cover us, Luke 23.30. *Because they have filled the midst of thee with violence, and thou hast sinned, therefore I will cast thee as prophane out of the Mountain of God, and I will destroy thee, O covering Cherub, from the midst of the stones of Fire*, Ezek.28.16. so Rom.2.9. *Tribulation and anguish upon every soul of man that doth evil.* O ye prophane, ye that now wallow in your sins, as the sow in the mire, and eat up sin, as they eat bread, and drink up iniquity like water;

O! let me tell you, you will not be able to ſtand in the day of wrath, nor in the day of Judgement, but deſtruction will be your end, and everlaſting miſery your portion. O that ſuch would but conſider theſe two places of Scripture, Phil. 3. 19. *Whoſe end is deſtruction, whoſe God is their belly, whoſe glory is in their ſhame, who mind earthly things.* So alſo that in 1 Cor. 6. 9, 10. *Know ye not, that the unrighteous ſhall not inherit the Kingdom of God: Be not deceived,*

Neither Fornicators,
Nor Idolaters,
Nor Adulterers,
Nor Effeminate,
Nor abuſers of themſelves with mankind,
Nor Thieves,
Nor Covetous,
Nor Drunkards,
Nor Revilers,
Nor Extortioners, ſhall inherit the Kingdom of God.

Though these men may now carry it out with a high hand, as if they had made a Covenant with Death, and with Hell they were at an agreement; But your Covenant with Death shall be disannulled, and your Agreement with Hell shall not stand, when the overflowing scourge shall pass thorow, then ye shall be trodden down by it, *Isa.* 28. 15, 18.

Secondly, Such as are ignorant; will not be able to stand in this great day of Gods Wrath, when the Lord Jesus shall be revealed from Heaven with his mighty Angels, in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his Power, 2 *Thes.* 1. 7, 8, 9. O you that are ignorant and blind, do you hear this? you are some of those who will not be able to stand in this great day, but say to the Rocks, Fall on us, and hide us from the face of him that

sitteth

ſitteth on the Throne, and from the wrath of the Lamb. Beloved, I told you in the morning, That Ignorance is one of thoſe curſed ſins that bars and bolts Chriſt out of the heart, it is that which ſhuts them out from having mercy and favour with the Lord: See Iſa. 27 11. *For it is a people of no underſtanding, therefore he that made them, will have no mercy on them; and he that formed them, will ſhew them no favour.*

Thirdly, Such as have ſided with Antichriſt againſt Chriſt, will not be able to ſtand in this great day; ſuch as have drunk of the Whores Cup of Fornication, ſhall drink of the Cup of Gods Indignation, which is poured out without mixture: *If any man worſhip the Beaſt and his Image, & receive his mark in his forehead, or in his hand, the ſame ſhall drink of the Wine of the wrath of God, which is poured out without mixture, into the Cup of his indignation, and he ſhall be tormented with fire and brimſtone, in the preſence of the holy Angels, and in the*

presence of the Lamb, Rev. 14.9, 10. O Beloved! all those who have been partakers with her in sinning, shall be partakers with her in suffering; therefore come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues, *Rev.* 18.4. All that cursed brood of *Rome*, with all the Antichristian crew, will not be able to stand in this great day of Gods wrath, but will be consumed like fuel, and devoured as stubble fully dry; see *Nahum* 1.9, 10. *What do ye imagine against the Lord? he will make an utter end, affliction shall not rise up the second time; for while they be folden together as thorns, and while they are drunken as drunkards, they shall be devoured as stubble fully dry*; so that all those who have assisted Antichrist against Christ,

Against his Government,
Against his Gospel,
Against his Spirit,
Against his Worship,
Against his Ministers,
Against his Members,

And

And againſt his Glorious Cauſe;

I ſay, they will not be able to ſtand in this day of Gods wrath: but cry to the Rocks and the Mountains to fall on them, and to hide them from the face of him that ſitteth on the Throne, and from the wrath of the Lamb, *Rev.* 19. 19, 20, 21.

4. Such as have a form of Godlineſs, and deny the power thereof, will not be able to ſtand in this *Great Day of Gods Wrath*; Having a form of Godlineſs but denying the power thereof, from ſuch turn away, 2 *Tim.* 3. 5. All idle and ſlothful profeſſors, who have nothing of God, nor nothing of Chriſt, nor nothing of the Spirit, nor nothing of the power of the word in them, having only a notion or formal profeſſion; ſuch I ſay, will not be able to ſtand in this Day. See *Rom.* 2. 17. Behold, thou art called a *Jew*, and reſteſt in the Law, and makeſt thy boaſt of God, and art confident that thou thy ſelf art a guider of the blind, an inſtructer of the fooliſh, a teacher of babes, which haſt the form of knowledg,

ledg and of the truth, in the law, but mark what God saith to such, ver. 23. *Thou that makest thy boast of the Law, through breaking of the Law dishonourest thou God? For the name of God is blasphemed among the Gentiles through you.* O! are there not many amongst us, who profess God in words, but deny him in works? who have a name to live, and are dead? who have a form, but not the power? who have all without, and nothing within? like to those in *Mat.* 7. there spoken of by Christ, *ver* 22. *Many will say to me, in that day Lord, Lord, have we not prophesied in thy Name, and in thy Name have cast out Devils, and in thy Name done many wonderful works?* Ver. 23. *And then will I profess unto them, I never knew you, Depart from me ye that work iniquity.*

5. Such as are Idle Shepherds, and blind Guides, will not be able to stand in this great day of Gods wrath, but wil cry to the rocks and the mountains to fall on them, and to hide them from the face

of him that ſitteth on the Throne, and from the Wrath of the Lamb. For this, ſee a few Scriptures amongſt many, what the Lord our God ſpeaketh againſt idle Shepherds, and blind Guides, Who feed themſelves, and not the Flock of Chriſt. See *Ezek.* 34. 2, 3, 4. *Thus ſaith the Lord God unto the Shepherds, Wo be to the Shepherds of Iſrael, that do feed themſelves: ſhould not the Shepherds feed the flock? Ye eat the Fat, and ye clothe you with the Wool; Ye kill them that are fed, but ye feed not the flock; The diſeaſed have ye not ſtrengthned, neither have ye healed that which was ſick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away; neither have ye ſought that which was loſt; but with force and with cruelty have ye ruled them. Therefore, O ye Shepherds, hear the word of the Lord, Thus ſaith the Lord God, Behold, I am againſt the Shepherds, and I will require my flock at their hand, and cauſe them to ceaſe from feeding the flock, neither ſhall the Shepherds feed themſelves*

any more. For I will deliver my Flock from their mouth, that they may not be meat for them, ver. 9. 10. *For both Prophet and Priest are prophane, yea, in my house have I found their wickedness, saith the Lord. Therefore thus saith the Lord of Hosts, concerning the Prophets, behold, I will feed them with wormwood, and make them drink the water of Gall: for from the Prophets of Jerusalem, is prophaneness gone forth into all the land, Jer.* 23. 11, 15, 16. See also Hos. 4. from ver. 1, to 11. Mark also what our Lord Jesus Christ saith, *Mat.* 23. of idle Shepherds and blind Guides, vers. 14. *Wo unto you Scribes and Pharisees, Hypocrites, For ye devour Widows houses, and for a pretence make long prayers, therefore ye shall receive the greater damnation.* Thus you see, beloved, that the Scriptures with open mouth do speak forth the desolation, and calamities which will befall idle Shepherds, and blind Guides in that day; and if they cannot stand when his wrath is kindled but a little, O what will they do when his wrath shall come upon

upon them to the utmoſt, even the fierceneſs of his wrath: then will they not be able to ſtand.

6thly. Such as are *Hypocrites* will not be able to ſtand in this day of Gods wrath, but deſire if it were poſſible to hide themſelves in the Dens and Caves of the earth. And the people ſhall be as the burning of lime, as thorns cut up ſhall they be burnt in the fire. Hear ye that are afar off what I have done, and ye that are near, acknowledge my Might; The ſinners in *Zion* are afraid, fearfulneſs hath ſurpriſed the Hypocrites: Who among us ſhall dwell with devouring fire? Who among us ſhall dwell with everlaſting burnings? See *Job* 8. 13. *So are the paths of all that forget God, and the Hypocrites hope ſhall periſh* ver. 14. *Whoſe hope ſhall be cut off, and whoſe truſt ſhall be a Spiders web.* ver. 15. *He ſhall lean upon his houſe but it ſhall not ſtand, he ſhall hold it faſt, but it ſhall not endure.* O thou hypocrite, who ever thou art, notwithſtanding thou haſt got the talking part of Religion, and makeſt

makeſt a ſhew of Godlineſs, yet all this while thou art a diſſembler in thy heart. See *Jer.* 42. 20. 21. 22. *For ye diſſembled in your hearts, when ye ſent me unto the Lord your God, ſaying, Pray for us unto the Lord our God, and according unto all that the Lord our God ſhall ſay, ſo declare unto us, and we will do it. And now I have this day declared it to you, but ye have not obeyed the Voice of the Lord your God, nor any thing for the which he hath ſent me unto you. Now therefore know certainly, that ye ſhall dye by the Sword, by the Famine, and by the Peſtelence, in the place whither ye deſire to go, and to ſojourn.* Do you hear this, ye that are hypocrites, that God hates ſuch, and will puniſh them with great puniſhments? He will cut them aſunder, and give them their portion with Reprobates and Caſt-aways, in everlaſting burnings, *Matth.* 24. 51.

7. And laſtly, All ſuch as love not the Lord Jeſus Chriſt in truth and ſincerity, will not be able to ſtand in this day of Gods Wrath; Whether they be Turks

or Jews, Papists or Protestants, bond, or free, all is one, for they will not be able to stand if they love not the Lord Jesus Christ; See 1 *Cor.* 16. 22. *If any man love not the Lord Jesus Christ, let him be Anathema, Maranatha.* O beloved! all those who shall be found unbelievers, unconverted, and unregenerate in this *Day of Gods Wrath*, be they Kings, or great men, rich men or chief Captains, or mighty men, or be they bondmen, or free-men, they shall all cry to the Mountains and Rocks, saying, *Fall on us, and hide us from the face of him that sitteth on the Throne, and from the wrath of the Lamb; for the great day of his Wrath is come.*

Thus beloved, I have shewed you briefly in seven particulars; who they are that will not be able to stand in *the day of Gods wrath.*

1. The Prophane.
2. The Ignorant.
3. They that side with Antichrist against Christ.

4. The

4. The formal professor.

5. The Idle Shepherds and blind Guides.

6. The Hypocrites.

7. And lastly, They that love not the Lord Jesus.

Obj. *But beloved, it may be you will say, If none of these will be able to stand, who then will?*

Answ. I Answer; All those who shall be found having on their wedding garments, and in the Spirit of the Lamb will be able to stand in this day, and they are these.

1. *They that overcome*, Rev. 2. 11. Chap. 3. 21. Chap. 12. 11. Chap. 21. 7.

2. *They that keep the Commandments of God, and have the Testimony of Jesus Christ*, Rev. 12. 17. Chap. 6. 9.

3. *They that stand with the Lamb*, Rev. 14. 1. chap. 17. 14.

4. *They that have their Fathers name written in their forehead*, Rev. 14. 1.

5. *They that sing a new song*. Revel. 14. 1.

6. *They that are redeemed from the earth*, ver. 3. 7. *They*

7. *They that follow the Lamb whithersoever he goeth*, ver. 4.

8. *They that are not defiled with the polutions of the Whore of Babylon, and in their mouths is found no guile*, ver. 5. Now beloved, these are they who will be able to stand in that great day of Gods Wrath, when others will not be able, but call to the rocks and mountains to fall on them.

I shall now proceed in the fourth place, to the *Use* and *Application* of this point.

Use. 1. And first of all by way of Information; If it be so, that the greatest part of Men and Women will not be able to stand in This day of Gods Wrath, then this may inform us of three things:

1. That as men have had their day, so God will have his day: men have had their day of sinning, God will have his day of punishing: men have had their day of treasuring up of wrath, God will have his day of pouring out of Wrath: men have had their Day of defiling, God will have his day of refining: men have had their day of fornication, God will have

have his day of Indignation: *For the day of the Lord is near upon all the Heathen; as thou hast done, it shall be done unto thee; thy reward shall return upon thine own head*, Oba. 15.

2. That though God beareth with sinners in the day of his patience, yet he will not bear with them in the day of his wrath. *Go through the City, and smite: let not your eye spare, neither have ye pity*, Ezek. 9. 5. O beloved! in the day of Gods patience, he beareth with you, and waiteth to be gracious: O how many hundred years hath *God* bore with the whore of *Babylon*, notwithstanding her great provocations and wickedness; but now in the day of his Wrath, the Lord will not spare her, nor shew pity to her, but pour out his Wrath and Indignation upon her to the utmost; Therefore shall her Plagues come in one day, death and mourning, and famine, and she shall be utterly burnt with fire: For strong is the Lord God who judgeth her *Rev.* 18. 8. O see that terrible word *Isa.* 42. 13, 14. *The Lord shall go forth as a mighty man,*

man, he shall stir up Jealousie like a man of War, he shall cry, yea, roar; he shall prevail against his Enemies. I have long time holden my peace; I have been still and refrained my self: Now will I cry like a travelling woman; I will destroy and devour at once: Do you see this sinners, how God is resolved to proceed against you in the day of his Wrath, though he bear with you in the day of his Patience?

3*dly*, This day of Gods wrath will be a very dreadful and terrible day to the wicked, as appears by what hath been said. O sinners! it will be a day of Astonishment, a Day of Terror, a day of Distress, a day of Contempt, a day of Destruction, and a day of Wrath: O! it will be a day of Darkness and gloominess, a day of Clouds and thick darkness, Joel 2.2. *The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord, the mighty man shall cry there bitterly, that day is a day of wrath, a day of trouble and distress, a day of wastness and desolation,*

a day

a day of darkneſs and gloominеſs, a day of Clouds and thick darkneſs, Zeph. 1.14,15. O who is able to expreſs the terror of the Almighty in this day of his Wrath! O that every ſoul that hears me this day, would lay to heart, and conſider with themſelves, that they may be able to ſtand in this day of Gods wrath. And ſo much for this *Uſe* of *Information.*

Uſe 2. By way of *Examination* and *Self-tryal.*

O Friends! how much doth it concern you and me, to examine our ſtandding, that we may be able to ſtand in the day of Gods wrath, which is coming ſo faſt upon us. O! you ſee how that his wrath is but a little kindled, and yet how hard a matter is it for men to ſtand, and to abide it! Thouſands have been ſent to their Graves by it, and many hundreds have left their habitations, becauſe of it, and are fled out of the City, into ſeveral parts of this Kingdom for refuge. O what a ſad and doleful

place

place hath this City been for several weeks past! The greatest Trade which hath been here amongst us, was to bury the dead, and tend the sick. O now my Brethren, if this little be so much, what will it be when the great day of his wrath is come! who will then be able to stand? O therefore, examine your selves, and try your selves, examine your faith, whether it be true; your knowledg, whether it be sanctified; your hope, whether it be purified; your love, whether it be sincere; your evidences, whether they be sound; your hearts, whether they be gracious; your desires, whether they be holy; your ends, whether they be right, and your conversations, whether they be heavenly, that you may be able to stand in the day of Wrath, in the day of Death, and in the day of Judgement, 2 *Cor.* 13.5.

Use 3. Thirdly, By way of *Exhortation.*

And I shall be brief, lest I should intrude too much upon your patience; but I hope you will not think the time long,

for it may be the last Sermon that I may preach, or your hear. Well (Beloved) Is it so, That the greatest part of men and women will not be able to stand in the day of God's Wrath, give me leave therefore to exhort you to these three things:

First, You that are sinners, to repent of your sins; *for he that confesseth and forsaketh, shall have mercy*, Prov. 28. 13. *He that covereth his sins, shall not prosper; but he that confesseth and forsaketh them, shall have mercy. Happy is the man that feareth alway; but he that hardneeh his heart, shall fall into mischief.* O sinners! you have grievously sinned against God, you have deserved as many Hells, as you have commtited sins; you have sinned against his mercies, you have abused his patience, you have resisted his Spirit, you have disobeyed his Gospel, you have made light of his Ministers, and you have hated his Members. O sinners! all this have you done, and yet the Lord hath spared you; and though you have sinned at so high a rate, yet God doth

give

give you ſpace to repent: O let his goodneſs lead you to repentance, that you dye not in your ſins. O therefore for God's ſake, and Chriſt's ſake, be prevailed withal; why will ye dye, ſeeing God would have you live? Why will ye damn your ſelves? Why will ye go to Hell, ſeeing God would have you go to Heaven? O do but ſee what the Lord ſaith, Iſa. 1. 18. *Come ſinner,* ſaith the Lord, *and let thee and I reaſon together, though thy ſins be as ſcarlet, they ſhall be as ſnow; though they be red as crimſon, they ſhall be white like wool.* Verily, if you have not hearts of ſtone, methinks theſe words ſhould melt you, to ſee the love, the pity, the mercy and willingneſs of God to do your ſouls good.

Secondly, Let me exhort you, to get an Intereſt in the Lord Jeſus, that you may be able to ſtand in the day of his Wrath: O ſinners! there will be no ſtanding before Chriſt, without an Intereſt in Chriſt. O ſinners! go to Chriſt, his Promiſes are open to you, his Arms are open to embrace you, his Spirit is

ready to assist you, and his people are ready to own you, and his Angels are ready to attend you, and Heaven it self is ready to receive you. O sinners! if you will but come to Christ, you shall be reconciled to the Father, justified by the Son, you shall be sanctified by the Spirit, you shall be delivered from wrath, you shall be made the Children of God, you shall have your names enrolled in the Book of Life; and finally, you shall be received into everlasting glory at the end of your days. O therefore let this prevail with you to go to Christ for Light, for Life, for Grace, for Strength, and for Comfort and Peace, that of his fulness you may receive grace for grace, *Joh.* 1. 16.

Thirdly, And lastly, Let me now exhort you (who are dead to sin, separated from the World, espoused to Christ, reconciled to the Father) to walk worthy of God, who hath called you to his Kingdom and Glory, 1 *Thess.* 2. 12. O ye precious Saints, let me exhort you to keep your Lamps burning, your Loins girded,

girded, your Lives holy, and your Hearts upright, your Judgements ſound, your Conſciences pure, and your Garments unſpotted; and be not troubled at Gods dealings, and Diſpenſations, though he take away from you thoſe that are precious to you; for as he ſends the Wicked to Hell, that they may diſhonor him no more; ſo he takes away the Righteous to Heaven, that they may glorifie him more there, ſeems to be four Reaſons why God ſweeps away the Righteous with the wicked by the Peſtilence.

1. Becauſe they have finiſhed their Work.
2. From the evil to come.
3. For the humbling of the reſt which remain behind.
4. For the hardning of the Wicked.

Therefore ye precious Saints, you ought to be quiet, and to ſubmit to the Will of God, and to ſay with *David, I was dumb and opened not my mouth, be-*

cause thou didst it, Psal. 39. 9. Now I beseech you, both Saints and sinners, to consider of those things, and the God of Heaven give you understanding in all things which concerns his glory, and your eternal good.

The End of the Second Sermon.

Watch AND PRAY.

MARK 14. 38.

Watch and Pray, leſt ye enter into temptation.

AS Chriſt is the Churches Friend, ſo Satan is the Churches Enemy,
Her greateſt Enemy,
Her cruelleſt Enemy,
Her worſt Enemy,
Her continual Enemy.

He that makes War againſt the Remnant of her Seed which keeps the Commands of God, and have the Teſtimony of Jeſus, *Rev.* 12.17.

The Devil envieth our happineſs, and ſeeks our ruine,

1. By tempting of us, 1 *Cor.* 7.5.
2. By perſecuting of us, *Rev.* 2.10.
3. By accuſing of us, *Rev.* 12.10.
4. By hindering of us, 1 *Theſſ.* 2.18.
5. By beguiling of us, 2 *Cor.* 11.3.

O Beloved! the Devil is
The great Troubler of Saints.
The great Deceiver of Nations.
The great Devourer of Souls.
The great Enemy of all Mankind, who goeth about like a roaring Lyon, ſeeking whom he may devour, 1 *Peter* 5.8.

But now here is the Churches happineſs, That Chriſt is her Friend, *Canticles* 5.16.

Her

Her greateſt Friend,
Her deareſt Friend,
Her loving Friend,
Her beſt Friend,
Her conſtant Friend,
Her ſympathizing Friend,
Her mighty Friend, by his Blood ſhe overcomes the Devil.

By his Graces ſhe reſiſts the Devil.

By his Might ſhe treads him under her feet:

And by Faith in his Word ſhe quenches all the fiery darts of the Devil.

O! though Satan hates us, Chriſt loves us; though Satan condemns us, Chriſt juſtifies us.

Though Satan accuſes us, Chriſt clears us.

Though Satan tempts us, Chriſt ſtrengthens us.

Though Satan ſeeks to deſtroy us, Chriſt preſerves us.

Though Satan buffets us, Chriſt aſſiſts us:

1. By his Spirit.
2. By his Promiſes.
3. By his Graces.
4. By his Preſence.
5. By his Word.
6. By his Interceſſion.
7. By his Power.
8. By his Miniſters.
9. By his Examples.
10. By his Prayers.

O! The Lord Jeſus hath a great love to us, and care of us, and therefore he counſels us in the words of the Text, *To watch and pray, leſt we enter into temtation.*

Theſe are the words of our Lord Jeſus to his Diſciples, they having been ſlumbering and ſleeping, when Chriſt had commanded them to *Watch.*

They contain, firſt, A ſuppoſition of their entering into temptation, upon which Chriſt grounds a Mandatory Exhortation, ſhewing them the way how to avoid it, in theſe words, *Watch and Pray*, &c.

Hence

Hence we may raise these two points of Doctrine:

Doct. 1. *That a Child of God is attended with temptations.*

Doct. 2. *That the only way to avoid the evil of temptation, is to watch and pray.*

For the first of these we may observe this Method:

First, Of the Tempter,

Secondly, Of the Temptation,

Thirdly, Of the manner of their working, with the Reasons why they have so much power.

First, We have four several Tempters in Scripture.

1. God tempting man, *i. e.* trying and proving man, as in *Deut.* 8. 2. Thus God tempted *Abraham*, *Gen.* 22. 1. which is interpreted *Heb.* 11. 17. *By faith Abraham when he was tryed, offered up Isaac*, &c. This tempting is not to evil, nor

nor for our hurt; but God tempteth upon theſe accounts :

1. For the Tryal of his peoples fear; as in that of *Abraham*, *Gen.* 22. 12. *For now I know that thou feareſt God, ſeeing thou haſt not with-held thine onely Son from me.*

2. God temps for the Tryal of their faith, he proves them in ſomething that's near and dear to them; perhaps deprives them of ſome ſpecial neceſſary mercy, to ſee whether they can truſt him, and believe in the want of it; whether they can live by faith upon the God of the mereies; when the mercies are gone; *As it is written; the Juſt ſhall live by faith*, *Hab.* 2. 4. *Rom.* 1. 17 and it is ſaid of *Abraham*, when he was tryed, *he offered up Iſaac*, *Heb.* 11. 17.

3. Again thirdly, the Lord tempts for the proof of their obedience, and thus the Lord ſpeaks to *Abraham* after that tryal; *And in thy ſeed ſhall all the nations of the earth be bleſſed*; why? *becauſe thou haſt obeyed my voice.* In all this, the Lord ſeeth what is in our hearts, as he ſaid to *Iſrael* of old, *Deut.* 8. 2.

2. We

2. We may find man tempting God too, that is, provoking God to jealousie and wrath: Thus did the children of *Israel* at the waters of *Meribah*, *Deut.* 6. 16. *Ye shall not tempt the Lord your God. Exod.* 17. 2. *Wherefore do ye tempt the Lord?* but first of all, We tempt God when we doubt of his Power, as when we are in any strait or difficulty, we mistrust the power of God to deliver us, or bestow any mercy upon us which we stand in need of; as that Lord did on whose hand the King leaned, who said, *If the Lord would make windows in heaven, might this thing be? when God had promised, in time of famine, that on the morrow there should be plenty*, 2 Kings 7. 2.

Secondly, We tempt God, when we doubt of his Mercy; for God is mercy in the abstract; and it is a part of his glorious stile; therefore he cannot endure to lose so great a part of his honor, but is provoked by it.

Thirdly, When we call his faithfulness into question; what greater disparagement or more distastful to man, than to be

wrong-

wrongfully accused for falsifying his word? then how much greater provocation is it to the great God, to be impeached for breach of promise, and counted unfaithful, who cannot lye? *Heb.* 6.18.

4. Lastly, When we murmure at the hand of God, at any of his Judgments, thus *Israel* did at *Meribah*, *Exod.* 17.2,3 and this doth exceedingly inflame and excite the wrath of God: We cannot dispose for our selves, and yet we are angry at the providence of an All-wise God: We sin, and are troubled that God corrects us for sin.

3. In the next place, our Lusts are Tempters, as *Jam.* 1. 14. Every man is tempted, when he is drawn away of his own hearts lusts, and entised. Our lusts strive within us to be sinfully satisfyed, and the flesh wars against the Spirit, the heart sometimes alluring; and this comes to pass,

1. By presenting some sinful object; It is good not to nourish such conceptions, but strangle them in their first appearance,

pearance, else sinful thoughts grow upon us.

2. By presenting some desirableness in the object: but be quick-sighted; sin, however it seems fair under some colourable pretext, is indeed, upon good deliberations, not at all to be desired; but sometimes it comes clothed in such a glorious Garb, as if it meant no harm, that you must be fain to flye to God by prayer against this temptation.

3. There's a perswasion to consent to the sin; but be not easily perswaded to offend your Father: Oh! how will our lusts gain upon us, if we do not resist! Strive with all your might; the greater your allurement to sin is, the greater the sin is; I appeal to Saints experience.

4. In the fourth and last place, we have the devil tempting man; he is called the Tempter, *Matt.* 4. 1, 3. *Mark* 1. 13. And indeed this is the grand Tempter, that makes use of our lusts, as a subservient Organ or Instrument for his temptations against the soul; and indeed, were

it not for our Lusts, it would be in vain for Satan to tempt: As we see in Christ, there was nothing within for Satan to take hold of, Christ being without sinful lusts, but Satan must come by word of mouth to tempt him, as *Matt.* 4.1,3. but here it might be enquired, How shall I know when Satan raiseth the temptation?

1. I answer; first, When it comes strongly and forcibly upon the soul, as it were, with a double power, even overthrowing the soul (almost) at the first encounter.

There's double strength in the stroke.

2. Secondly, When it is of long continuance, as that was which *Paul* besought the Lord thrice for, 2 *Cor.* 12.8. Satan stirs up the heart afresh, and the lusts of the heart: When the fire is ready to dye and go out, he blows it up again, adds life and strength to the temptation, which else could not last long. The Lusts they are the combustible matter, and Satan he inflames, and sets them on fire.

3. Third-

3. Thirdly, The Temptation, when though it may be weak at first, yet at length, by degrees, it grows stronger and stronger. Satan begins to reason with, and perswade the soul by plausible arguments.

4. Fourthly, We may perceive the working of that Serpent, the Devil; when the temptation is full of wiles and subtile delusions; *Ephes.* 16.11. 2 *Tim.* 2.16. *Rev.* 2. 24. The more intricate and full of subtilty the temptation is, the more cause there is to suspect, Satan is very busie for the insnaring of the soul.

5. Lastly, The more it is in direct opposition to God in his commands, or the like; we may be the more sure it is of Satans framing: For the heart and its lusts seek for satisfaction, and then are still, (if Satan join not) though God be not so directly opposed: But the Devil strikes always at God in his temptations; or if not always, yet most freequently.

Thus much for the Tempter; now for the temptation it self. There are several sorts of temptations; but to reduce them all to these three heads; they do concern, and strike at

First of all, God, this being Satans great aim, to oppse God; as two mortal enemies, always in direct opposition one to the other; and thus he tempts either,

1. As to the Being of God, calling in question the very truth of the Essence of the great God, causing the soul to doubt whether there be a God or no, like *Pharoah*, *Who is the Lord*, *&c. Exod.* 5. 2.

But secondly, Some temptations touch upon the nature of God, as to the manner of his being, the mystery of three distinct persons, as to their offices and operations, in one individual God-head, God the Father, God the Son, God the holy Spirit; and yet all but one God blessed for ever. Again, as to those divine, inseparable attributes of God, his in-

independēcy, purity, immutability, greatneſs, & eternity; his goodneſs grace, mercy, love, patience, and juſtice. I ſay, ſomtimes a doubting of theſe things, is our temptation; yea, and could Satan prevail, we ſhould flatly deny his Being, Nature, Properties, and all. Look ſternly on, and reſiſt ſtrongly ſuch temptations as theſe, which do immediately and preſumptuouſly intrench upon Gods Soveraign and Juſt Prerogative. And, if I miſtake not, a great device of Satans in this Stratagem is, to perſwade the creature from all dependency upon a Creator, that ſo being left to it ſelf, and ſtanding upon its own ſtrength, he may more eaſily deſtroy it. For what's the creature without the Creators power.

Again, Some temptations touch our Spiritual Being. Such as are an evil heart of unbelief, miſtruſting the Grace of God, deſpairing of the goodneſs of our condition; Satan would fain raize the very foundation of ſpiritual exiſtence, Adoption, Juſtification. and hopes of Salvation; it is his great deſign to

ſhake the very ground-work of this building, and to perſwade, that all's falſe. But this temptation is fruitleſs, when we build aright upon a right foundation, by faith accompanied with repentance from dead works, upon Chriſt Jeſus, as the alone Author and Meritorious Cauſe of our Juſtification and eternal glorification.

3. Laſtly, Satan by his fiery darts ſtrikes at our well-being, to diſturb our peace, by the omiſſion of ſome duty, or commiſſion of ſome ſin; When he finds he cannot prevail to deſtroy our being, then he would deprive us of wel-being, our joy & comfort. But know, though theſe temptations may trouble us, yet ſhall they never deſtroy us.

The manner of temptation.

Now for the manner of theſe Temptations, how they work.

1. When we fall under any want, ſtrait, change of providence, or the like; then is a time for temptation to work; As when Chriſt had faſted, and was an hungred, then comes the Tempter, If thou be the Son of God, command

mand that these stones be made bread, *Mat.* 4. 3.

2. When we are first turning from sin to God, then we are sure to meet with a Tempter, Satan will be busie.

3. When we are troubled, dejected, disconsolated, either to the outward or inward estate, then beware of Satan's temptations, he will be furthering our disquietments.

4. When we are arrived to some good hopes through grace, to some confidence in the mercy of God the Father through his Son Jesus Christ; then also shall we find the battering assaults of Satan to shake our confidence. But be sure always that the grounds of your confidence be good, established upon that everlasting Rock Jesus Christ. For if I mistake not in my observation, there are two great Rocks, which Satan strives to split a soul upon, Presumption, and Despair: Sometimes endeavouring to cause souls to flatter up themselves, and think Grace is theirs, Christ is theirs, and all is theirs, when it is

nothing ſo, but by this he might carry them blind to Hell, hood-winking their ſouls ſo, that they never come to ſee thoroughly, that they are in a bad condition, but think always their condition good. The other Rock is Deſpair; Satan ſtriving, if he cannot blind them as he doth the other preſumptuous ſouls, yet to make them go ſorrowing all their days, thinking they ſhall never obtain that mercy which others think they always had.

5. Satan ſuits his temptations to our diſpoſitions; he hath various objects for divers ſpirits; for the proud, haughty ſoul; for the luſtful heart; for the covetous worldling; for the Prodigal Son; for the raſh giddy brain; for the ſluggiſh drone; for the melancholly perſon; for the light chearful ſpirit; eſpecially theſe two either ſinking the one in the terrible waves of black and dreadfull thoughts, or toſſing and lifting up the other with the wind of fooliſh phantaſie. Oh! What black apprehenſions ſhall the one have of it ſelf and God; and what light and

slight thoughts, the other, of the present state, and of Eternity.

6. Lastly, Satan aims to lull the soul asleep in carnal security: and to this end presents great sins as small, and little sins (if any there be) as none at all: But sometimes he will add by Temptation, as it were a multiplying-glass to the soul, so that then every sin looks with a ghastly countenance, is thought to be the sin against the holy spirit, an unpardonable sin.

Having thus shewn how, and upon what occasions Satan works; I shall take occasion to inquire, why they have so much power, as many times to prevail?

1. Because of the Tempters Power, he is perhaps too strong for the soul.

2. Because of the Tempters Policy; If he cannot prevail by open force, the soul being well and strongly grounded; then he invades by subtile devices, and secret stratagems, so that the soul cannot escape by strength onely; and there-

fore (wanting Wiſdom to evade his cunningly framed Arguments) is baſled by him, and overthrown.

3. The enticing nature of the Tempters baits; as, to inſtance in one caſe: Oh how many poor ſincere ſouls, yet guilty of too much curioſity, have been entangled by curiouſly glorious, and gloriouſly curious tenets, which were no better then the deviliſh Temptations of that Helliſh Tempter! how many (which yet is ſtrange to think, though there is reaſon to fear it) nay, after their ſeemingly comfortable, really comfortleſs wandering walkings in thought-wayes of Truth, have cauſe to ſit down, and ſet down their ſteps, marking for every ſtep, a ſin; and for every ſin, letting fall a tear of blood.

4. Temptations often prevail by reaſon of the ſtrength of corruptions, which the Tempters work upon. Were there no corruptions, there would be few or no temptations; I am ſure, they ſhould not prevail.

5. Laſtly,

5. Laſtly, The Tempters prevalency, proceeds from the weakneſs and low eſtate of the inward man. Sin is never at a higher flood, then when Grace is at a low ebb; It is a hard matter (believe experience) to keep the ſoul from ſinking at ſuch a time. Nothing more eaſie then to thruſt one under water, when the depth of the water is more than the height of the man.

Obj. But now to make ſure the Doctrinal part, I ſhall lay down ſome reaſons why the people of God are thus attended with temptations; for it is a natural Objection againſt this point, *Why will the Lord, who is ſo merciful of his people, ſuffer them to be thus uſed and buffeted by temptations?*

Anſ. I anſwer, in general, on Gods behalf, that he is never the leſs tender in it, as will appear in particular, thus:

1. Becauſe one end ſeems to be this, That they might know themſelves the better, and ſee what they are naturally; were it not for temptation, we ſhould not come to know our own corruption;

we

we see by this, what Lust is most prevalent in us, according to that in *Heb.* 12. 1. *The sin that doth so easily beset us*; and what Satan makes most use of against us; we learn by this our own weakness to resist, without assisting Grace.

2. Again, it is for a Saints exercise: This tempted condition is Gods Artillery, his School of Arms, wherein God brings up his Children, trains them, and instructs them how to clasp on their Helmet of Salvation, to put on the brest plate of Righteousness, to hold out the Shield of Faith, to brandish the Sword of the Spirit; in a word, how to put on the Lord Jesus Christ, even our whole Armour of Righteousness.

3. That we might know our Enemies, that we may be the more watchful over Satan, Sin and the World.

4. That we might long to be at home with our Father; that we might be weaned from the milk, and drawn from the breasts of this present world.

5. Lastly, The Lord doth it to beat down our pride, and keep us humble; we

should

should else be too much lifted up through our continued spiritual prosperity; and thus it was with *Paul*, 2 *Cor.* 10. 7, 8.

This Doctrine may afford us this useful Application,

By way of
1. Information.
2. Reprehension.
3. Examination.
4. Consolation.
5. Exhortation.

First, Information.

It may inform us, (1) Of the Devils enmity, who is so much the Saints foe, as that he will not let them be quiet. This old Serpent, at first, deceived *Adam*, and deprived him of Paradise; yea, and ever since he hath been, and still is very busie to dispossess the Saints, if possible, of their spiritual Paradise.

2. We may learn hence the remaining seeds of corruptions that are in the best of Saints, without which (as I noted before) the Devil would always tempt in vain.

3. We

3. We may perceive what is the Saints ſtate here below: it hath indeed many fair, pleaſant proſpects to the Chriſtian eye, (I mean the eye of Faith) but the way is a tempted, troubleſome, dangerous way, *Acts* 14. 22.

4. It may teach us the wiſdom of God, and his great care of the Saints, who makes uſe of Satans enmity, and our corruptions, to do us good withall.

Secondly, Reprehenſion.

And thus it reproves thoſe who think it an eaſie matter, a thing of nothing, to be a Chriſtian.

2. It reproves ſuch who cenſure poor tempted, afflicted ones,

1. Under their temptations, though not overcome.

2. When fallen; and oh how raſh, uncharitable, and unchriſtian-like are they!

3. It is an occaſion of rebuke to thoſe who think it ſtrange, that either themſelves or others ſhould be tempted.

Thirdly,

Thirdly, Examination.

This in these particulars:

1. To examine who is the Tempter, according to page 2,3,4,5,6,7.

2. To examine the temptation. See pag. 8,9,10,11.

3. To examine the frame of our hearts under, whether we carry it lightly, and indifferently, or are grieved and troubled for them.

Fourthly, Consolation.

From these Arguments:

Arg. 1. A tempted condition is frequent among the Saints; yea, and so usual, that I may confidently question, whether ever he were truly a Saint that is not tempted; and for this assertion there's a cloud of Witnesses in Scripture; one in 1 *Cor.* 10. 13.

Arg. 2. God hath promised assistance to tempted ones, 2 *Cor.* 12. 9. *My Grace is sufficient for thee, &c.* God is as able

to

to help, as thou canst be weak when thou art tempted.

Arg. 3. Christ was tempted, that he might know how to succour those that are tempted, *Heb.* 2. 17, 18. Read from verse 9.

Arg. 4. It is a blessing, or a blessed thing to endure temptation, *Jam.* 1. 12. and 5. 11.

Arg. 5. The Saints temptations are needful for them, 1 *Pet.* 1. 6. Thou canst not be without them.

Arg. 6. They are but for the trial of faith, 1 *Pet.* 1. 7. *James* 1. 3, 4. And should we be grieved that our faith is proved? The Goldsmith rather useth, then avoideth the fire, for the trying his Gold; Neither is the Gold diminished, but rather its worth more fully known, when the dross is gone. This is the tryal that doth try all the faith of every Child of God.

Arg.

Arg. 7. God hath promiſed, The burden ſhall not be too great for us to bear, 1 *Cor.* 10.13. this is ground of comfort, to know we ſhall not be over-matched by the temptation. But

Arg. 8. A great comfort it is, that God thinks upon us at ſuch a time; we are ſure of this, both becauſe of the temptations, and alſo the ſupport we have under them.

Arg. 9. It is a great ſign of Gods love, elſe he would never take care to try and purge us.

Arg. 10. Many times it goes before ſome ſignal Providence. And we may take it as a great ſign, that God is about to do ſome great thing for us, or we muſt be employed in ſome great work for him: Thus he did with *Iſrael*, proved them forty years, before he gave them to poſſeſs the Land.

Arg. 11. Be not diſconſolate; ſtrong and

and long enduring temptations, when meeting with resistance, are a strong Argument of a strong Faith, and especially of the growth and encrease of faith. But (to be brief)

Arg. 12. Consider, the Saints condition here, is not their best state. There's Heaven to come yet, where there's no Tempter.

Arg. 13. We have not been so much, nor so often tempted, as we our selves have tempted God.

Arg. 14. The Devils temptations, though they be evils, yet are not the Saints evils, unless they be overcome by them.

Arg. 15. It is a great sign, as of Gods love, so of Satans hatred, and so consequently a token that thou art none of his, but Gods; else he would never rage thus. The Devil makes no such do with wicked ones.

Arg.

Arg. 16. As our temptations now abound, so shall our joy (in time) much more abound.

Many Arguments for Consolation I might make use of, and much more enlargement upon these, all which (for brevity sake) I here omit.

Fifthly, Exhortation.

1. Beware how you tempt the Devil, to tempt you; how you give an occasion by indulging any sin or lust.

2. When you are tempted, be not cowardly, but couragious; do not flye, but resist, *James* 4. 7.

3. Beware of pride, when delivered out of temptation; this may make us fall into a dangerous relapse.

Having finished this point, I proceed to shew in the next Observation, How we may avoid the evil of Temptation.

Doct. 2. *The only way to avoid the evil of Temptation, is to watch and pray.*

In the handling of this Doctrine, we may consider these four things:

1. What it is to *Watch.*
2. What it is to *Pray.*
3. The proof of the point.
4. How *watching* and *praying* may conduce to our escape from the evil of *Temptation.*

Concerning the duty of *Watching*, observe,

First, What *Watching* implies.
Secondly, How we may do to *Watch.*

First, *Watching* implies,

1. A continual waking, like the Spouse, *Cant.* 5.2.

2. A diligent hearkening. Thus the Watch-man, *Isa.* 21.7.

3. A constant readiness; so *Peter* exhorts under a Metaphorical expression, 1 *Pet.* 1.13. *Gird up your loins*, i.e. Be rea-

ready; it is taken from the *Jews* long garments, which they used to gird up about them, that they might run with less interruption.

Secondly, How we may do to watch; I shall but name the particulars.

1. Let the heart be continually fixed upon God: Oh! how will this cool our affections to the world, and kindle the fire of love to God!

2. Let the eye be much upon self: This will keep us low in spirit; *And blessed are the poor in spirit, for theirs is the Kingdom of Heaven*, Matt. 3.

3. Beware of drowsiness, we should shake it off by prayer.

4. Be well resolved in spirit; mind that of the Prophet, *King* 8.21.

5. Be sure all be well within; be sure thy foundation be Christ; let there be no sin unrepented of, that will breed sorrow; Harbour no Enemy, no lust in the soul, *Prov.* 20.9.

6. Trust not thine (no, no not thine own) heart; but regulate it by the word of God; for the heart is deceitful, *Jer.*

17. 9. And he is a fool that trusts his heart, *Prov.*28.26.

7. Keep therefore a narrow eye to the heart, *Prov.*4.23.

8. Call thy heart often to a strict account, *Psal.*4.4. Examine diligently, What have I done? What do I now? What am I about to do?

9. And if there be any thing out of order, tarry not, but repair it suddenly; Lay sin upon Christ, and then mourn over it.

10. Let nothing be suggested, and presently entertained, but first brought to tryal: See if it be the will of God, if it be for his glory; if it be not for his glory, it is not his will, *&c.*

11. Be sure to keep Conscience clear; a little filth (here) stops all the Channel. It is dangerous to know of (but one sin, and not confess it; much more dangerous to know thy sin, and wink at it.

12. For this end, keep an open ear to Conscience, let it speak.

13. Let the mouth be stopped to sin, and the hands tyed from wickedness.

David

David prays that a watch may be set to the door of his lips; and certainly it is very needful.

14. Let the whole Armour of God be on, *Eph.* 6.10, to 18.

Thus much concerning *Watching*, now concerning *Prayer.*

Consider,
First, What Prayer is.
Secondly, The several kinds of Prayer.
Thirdly, The manner how we are to Pray.

1. Prayer is the outward enlargement of the souls inward breathings; it is a work of Gods Spirit, and so flows out of the spirit and heart of man, *Zech.* 12.10. *Rom.* 8.26, 27. *Jude* 20. 1 *Cor.* 14. 15. *Psal.* 62.8. and 42. 4. Prayer is a talking of the heart and soul with God, and of such a heart as is prepared by God, *Jer.* 29. 13. *Psal.* 27. 8. *Psal.* 10. 17.

2. And thus it is either mental, in the

heart only, *Exod.* 14. 15. 1 *Sam.* 1. 13. or else vocal, uttered by the voice, *Psal.* 77. 1. Again, this is secret prayer, when we pray alone: Thus *Daniel* did, when he set open his Windows, *Dan.* 6. 10, 11 Or more publike, when we pray with others in the Family, Congregation, *&c.* And here let some preparatives to prayer be added.

First, Pray, that you may pray; lift up your eye and your heart to God, when about to pray; thus did *David*, *Psal.* 141. 1, 2.

Secondly, Meditate,

1. On Gods Sufficiency, and especially his Promises, *Psal.* 50. 15. *Matth.* 7. 7. this will make confident in prayer.

2. On thine own wants and vileness, that thou mayest be fervent: So did *Ezra* 9. 6, 7

3. On the great Majesty of God, to beget humility and lowliness of Spirit, *Eccles.* 5. 2. *Gen.* 32. 9, 10.

4. On the relation thou standest in to God, by Christ, as thy Father.

Thirdly,

Thirdly, Now how we are to pray.

1. We must pray what we understand, and understand what we pray, 1 Cor. 14. 15.

2. We must pray in the holy Spirit, be directed by it, *Jude* 20. *Rom.* 8. 26.

3. In the Name and Mediation of Christ, *i. e.* Relying upon the Merits of his, not our own righteousness. *John* 14. 13, 14. *John* 16. 23.

4. With Faith, believingly, that God will give us what is good for us. *Jam.* 1. 6, 7.

5. With Humility, and acknowledgment of our own unworthiness, *Psa.* 10. 17.

6. With an heart willing to be cleansed by the blood of Christ, *Jam.* 4. 6. From every polution, *Heb.* 10. 12. *Ps.* 66. 18.

7. With love to the Saints. *Mat.* 6. 14. 15.

8. With Zeal and Fervency, *James* 5. 16.

9. Do not give off, but wrestle with God for a blessing with unwearied constancy, *Luke* 18. 1, to 9. *Mat.* 15.

10. Pray for heavenly things, first, and most: seek earthly things in the second place; the one absolutely, the other conditionally, *Mat.* 6. 33.

11. Pray for things agreeable to God. 1 *John* 5. 14. *Mat.* 20. 21, 22.

12. Take heed you love not long prayers, and think to be heard because they are long, *Mat.* 6. 7.

Now I come to the proof of this point; that the onely way to avoid the evil of temptation, is to watch and pray. This is clearly stated in the Text; so that it scarce needs more confirmation; onely take that of *Paul*, when buffeted by temptation; *for this*, saith he, *I besought the Lord thrice*, 2 *Cor.* 12. 8. Theres great need of watching and prayer.

1. Before we fall into temptation.

2. When we are under temptation. How watching and prayer conduceth

duceth to the anticipating the assaults of Satan, frustrating temptation.

First of all, for VVatching.

1. It sets us in a readiness for an assault. VVhen we are expecting, we shall not be taken unprovided.

2. It adds resolution, to stand it out against Satan. VVe know suddenness strikes us into a fear; when expectation, and deliberatiton, increaseth courage.

3. It is a Countermine to all Satans stratagems. It will deceive the Deceiver, to find us watching with spiritual diligence, when he would have us sleeping in carnal security.

4. Watching secures us from much evil that might be added, in case we were drawn to the temptation. For security is no better then a temptation, especially at such a time.

Secondly, for prayer; This conduceth, to avoid the evil of temptation; because it fetcheth help from God, in whom is

all

all our ſtrength: for it is Gods promiſe, *Call upon me in the day of trouble: I will deliver thee, and thou ſhalt glorifie me, Pſal.* 50. 15. It is a great comfort, under temptation, to have a God to go to; eſpecially, one that is able, and willing to help.

This may inſtruct us.

1. Then there is great need of watching. It is certainly an univerſal, neceſſary duty for all Saints, at whatever time, to watch. So ſaith Chriſt our Saviour, *What I ſay unto you, I ſay unto all, Watch, Mark* 13. 37. The great end of this duty, is the coming of the Lord Jeſus. *Watch*, ſaith Chriſt, *for ye know not what hour your Lord doth come, Mat.* 24, 42, 44. there are three conſiderations may move us to watch.

1. Let us conſider whom we offend and diſhonour by our neglect in watching: No leſs then God. And would we, rather then want a nap of ſecurity, diſpleaſe our God? Is God no more worth

worth to us, then for? Let us seriously weigh, how great an offence, how great a dishonour to God, our unwatchfulness is; and this will engage us to watch.

2. Let us consider whom we gratifie and advantage by our neglect; no less an enemy than Satan, the enemy of our souls. And shall we pleasure our grand Adversary? Oh no! then let us watch.

3. Whom we displeasure: it is our selves. And will we, that our souls should be losers? If not; let us be much, yea, always upon our watch.

But Secondly, It may inform us of the necessity of praying at all times. *Pray without ceasing.* 1 *Thes.* 5. 17. So *David* would pray and cry aloud, *at evening, at morning, and at noon.* *Psal.* 55. 17. And *Daniel prayed thrice a day,* *Dan.* 6. 16. It is the duty of all, and every Saint, in all conditions: In spiritual things;

1. Pray for grace, that God would give and encrease it, either in thy self, or others,

2. Pray

2. Pray againſt ſin: againſt the guilt of ſin, againſt the power of ſin.

3. Pray againſt Satans Temptations.

1. Againſt the occaſion of Temptation. That, if it be poſſible, thou mayeſt ſhun and eſcape the very appearance of it.

2. That the ſtrength of corruption within, and the power of temptation without, may not be ſo prevalent as to lead thee captive to evil.

3. Pray, that the entrance into temptation, may be no diſadvantage to thy grace; and that the eſcape out, may be no impeachment to, but rather for the advancement of Gods glory.

1. Pray for nothing, but what thou ſtandeſt in need of. Unneceſſary things are not to be the ſubject of our petitions. And therefore our Saviour bids us pray for our daily bread. And ſo that good man *Agur*, *Give me neither poverty nor riches*, *Proverbs* 30. 7, 8. 9.

2. Even in theſe things, pray with ſubmiſſi-

ſubmiſſion to the will of God.

3. If watching and prayer be the means to eſcape the evil of temptation; then the ſtrength of a Saint is not ſufficient. No, we muſt go to God for deliverance.

4. If we do not watch and pray, all other ways and means are irregular at leaſt, if not ſin.

Thus much for Information, Now for Exhortation.

1. Watch and Pray continually; but eſpecially at a time of temptation.

2. Be ſerious in watching and prayer; ſome do it between hot and cold, or by fits, or with much lightneſs of ſpirit. But ſaith the Apoſtle, *Be ſober, and Watch unto Prayer.* Sobriety, Seriouſneſs becomes thoſe that call upon God.

The End of the Third Sermon.

CONSIDERATIONS OF Death:

Containing ſome few Reaſons why men fear it; and oppoſite Reaſons by way of Anſwer, why they ſhould not fear it.

Obj. 1. FIrſt, Becauſe thereby we are deprived of the exerciſe of all our ſences; ſo that whatever Delight either our Taſt, Smell, Hearing, Sight, or Feeling hath afforded us, we ſhall enjoy the ſame no more; whileſt (perhaps) many Generations after us ſhall

ſhall have the fruition thereof.

Anſ. Firſt, As the exerciſe of our Sences afford opportunity of Delight, ſo are they thereby capable of annoying and grieving us; as, the Taſt, by bitterneſs and ſharpneſs, *&c.* the Smell, by noiſom polution, corruption, *&c.* The Hearing, by terrible and hideous noiſe, and evil tidings. The Sight, By loathſome affrighting, and miſerable appearances. The Feeling, by tedious pains, *&c.*

Again, We have had the benefit of ſurviving former Generations, who were lyable to what we are; and ſo ſhall be thoſe who ſhall ſucced us.

Obj. 2. But that which aggravates the evil hereof, is, a mans being cut off in the flower or ſtrength of his Age; whereas if he live the common Age of man, he ſhould the more contentedly leave this life.

Anſ.

Answ. VVhy, What is man? Is he not a flower, and as graſs, and the like? and are they not cut off in their beſt eſtate? and may not God when he walketh in, or vieweth his Garden of humane flowers, have as much liberty to cropp them, as men have of theirs? ſurely yea: for all are his.

Secondly, And though God permit ſome men to live as long as an ordinary courſe of nature, oft be it, ſeventy years, (which is judged the moſt common) or more; yet he hath not promiſed them ſo long life.

Thirdly, And though ſome live ſo long, yet conſidering the VVarres, and Plauges, and other diſeaſes among men, it is not without reaſon thought there are many more dye, who have not lived according to the courſe of nature

Fourthly, As we conclude that no perſon better, or ſo well as the Gardener, or ſuch as ſowed, planted,

dreſſed, and frequently practiſeth about the flowers and plants, knows when and for what reaſon to gather and pluck up; ſo no perſon knows better nor ſo well as God knows, when to cut or pluck up what he hath planted in the world, who doth all his actions upon good and weighty reaſons, even greater and better than any Gardener or other perſon hath for what he doth in his concernment.

Object. 3. In death a man becomes a lothſome ſpectacle to all beholders, inſomuch that the ſight and ſmell of the ſurvivers find not more noyſome offence from, and account not more vilely of the moſt lothſome creatures in the world, then of a dead and rotten Corps of Mankind; and is not that very grievious, to become from a delightfull Companion an abhorrence of all people?

Anſw. 1. True, Being dead: a man

man becomes a lothſome ſpectacle to all beholders. And do not many diſeaſes to which a man is incident in his life, effect the ſame in beholders?

2. Though man do become by death, what is ſuggeſted; yet hath he then no ſence thereof; and in that is the Proverb verified, (*What the Eye ſees not, the Heart rues not*;) for look on man in that caſe (as we may) as a dead lump of Corruption, and what of miſery can we apply thereto? who looks on a Dunghil, or a Jakes, and ſaith, Alas, for its miſery? the ſame feels not, and knows not any: So that although the thoughts of ſuch a condition by Death, grieves us whilſt living, yet in that condition it ſelf, we ſhall be free from ſuch grief.

3. Again, Conſider that we were but earth before we had life, and being dead, we return to our firſt eſtate, and though withall, we become for a ſeaſon more impure and cor-

rupt then barely earth, yet in time we ſhall become very duſt, when the putrefaction is conſumed; and in that ſence (but eſpecially in a more excellent) will that ſaying be fulfilled, *viz.* Corruption ſhall put on Incorruption.

Object. 4. Death deprives man of his ſociety, with whom he hath had ſweet converſe.

Anſw. 1. True, but it is in order (if he dye in Gods favour) to enjoy in due ſeaſon, better ſociety then men on earth have.

2. Beſides, as thou looſeſt thy friends on earth, ſo thou art rid of thy enemies there too.

Object. 5. Though death may make way for better ſociety then we have been uſed to here, yet who knows when it ſhall be, the Body not being to receive new life, till the General

ral Reſurrection, which may be very long firſt?

Anſw. Suppoſe it be ſo (as the moſt Chriſtians believe) that the beſt part of man receives glory and happineſs immediately after death; yet from the time of Death, to the general reſurrection (at which time all knowing Chriſtians believe the reward of the Righteous will not fail) the ſpace betwixt Death and it, is but as one day; as he who by means of Apoplexy or like occaſion, ſleeps many days and nights without wakeing, cannot eſteem of the time; he has ſlept anſwerable to the meaſure thereof: But it may be to him as one day or one night, and in this ſence may Death be reckoned (as uſually in the holy Scripture it is) a ſleep.

Object. 6. Suppoſe a man ſhould dye by the hand of a cruel Man-ſlayer, who delights in torturing and deſtroying the body of man, as hath been ſeen, would-

not the conceit of one ſo cruel, coming to act his mind upon a perſon, make the thoughts of ſuch a death very terrible, when therein a man is no more regarded then a dog, or the vileſt creature?

Anſ. 1. Yea: But do not many by reaſon of wounds and Gangreen'd Members in their life, for preſerving the body, Limb or Member, endure as great pain, and tremble as much at the ſight of the Chyrurgion, when he comes to do his office on them, as a man doth at the ſight of the Executioner to do his? And conſider, that all that is commonly done at ſuch death, cauſeth leſs pain to the party, then what ſome do ſuffer by the cutting off one limb, or curing ſome one wound or diſeaſe.

2. Again, Conſider, That the more of torment a man endures in this life, whether at death, or otherwiſe, the leſs he is like to ſuffer after this life,

life, and the more bleſſing he is likely then to enjoy, if he be a good, or worthy man, ſuffering here as a child of God, and not a Reprobate. *Revel.* 18. Verſe 7. Chapter 20. Verſe 4, 5, 6.

Object. 7. But in our preſent Eſtate, we have Being, Life, Senſe and Reaſon; and in Death, we ſhall have (at the moſt) onely Being, and is not that very grievous to conſider, that we ſhall be reduced to no better a condition than a piece of earth or a ſtone?

Anſw. It is true, that the conſideration thereof is very grievous in it ſelf; but yet whilſt man hath Reaſon, as well as Being, Life, and Sence; Let him uſe it to conſider alſo, that he hath no more cauſe to complain, then for a piece of the earth he now treads on, if it ſhould pleaſe God (as at the firſt) to create thereof a man like himſelf, and ſhortly re-

duce it to its former ſtate; for thus it is now with mankind in general.

Object. 8. It's confeſt, that there is a Proverb, [For one Pleaſure, a thouſand Dollers] but it ſeems to be no better then a flouriſh of learned men, to colour over a bad matter: For although the miſeries of man in this life are many; yet if the benefits therein did not ſurmount thoſe miſeries, it is likely that men would not ſo much deſire to continue therein, as now they do; and therefore who would not fear Death?

Anſw. 1. Suppoſe it be granted, that the Proverb is but a flouriſh, and that the benefits of this Life do ſurmount the miſeries thereof; yet no man is able to ſay how long a perſon in order to be happy, ſhould live here to enjoy thoſe benefits; But God he knows, and he hath appointed for men once to dye, there-

therefore reſt ſatisfied in his wiſdom for diſpoſing of thy time for Death, concluding, that the ſame ſhall be in its due ſeaſon.

2. Again Conſider, that it is Gods Prerogative over all his creatures, to diſpoſe of them how, and when he will.

3. Moreover God hath already ſet the bounds of thy life, beyond which thou canſt not paſs; wherefore patiently commit thy ſelf to him in well-doing, and quietly ſatisfie thy ſelf with his pleaſure, making of neceſſity a vertue; for it is in vain for a man to ſtrive againſt the ſtream, by tormenting himſelf with that which he cannot avoid; yet this doth not hinder that all men may (yea ought to) uſe what lawfull means God gives them opportunity of, for ſaving their lives.

Object. 9.

Object. 9. Well; though it be granted that these answers which have been urged, have (most, if not all of them) common reason, and experience on their side: yet there remains further ground to fear death, as well from what the holy Scripture, as Nature or Custome doth evidence, and that in part is this. *Viz.* Death is reckoned the King of Terrors, as in *Job* 18. 14. compared with *Heb.* 2. 15.

Answ. Death is indeed granted to be the King of Terrors, but that is in regard of a certain Sting that is in it; if that Sting be taken away, Death will not be so terrible as before, yea it will be rather gain then loss to dye, if that sting reach not the party dying.

Object. 10. I confess, there may seem to be some comfort in that answer, if one knew how to escape that Sting; But that is a thing so diffi-

difficult, that I greatly fear Death; If I were sufficiently provided in that case, I should have comfort.

Answ. It's true, that the difficulty lyes even there, where it is expresst; but though it be so difficult, yea, impossible with man, yet it is not so difficult with God, he hath sufficiently provided for man in that case; for he that is King of Kings, hath subdued that King of Terrors, and done what is needfull for man concerning the same; for which purpose see these Scriptures, *viz.* 1 *Cor.* 15. 55, 56, 57. *John* 3. 14, 15, 16, 17, and part of the 18. *Rom.* 5. to 12. and forward to the end of the Chapter.

Object. 11. I grant, it appears plain enough, that there is through Jesus Christ victory wrought over that enemy mentioned, and answerably the Sting is taken away that I feared; I say, taken away for some, but it seems not for all, because it is said, *The Sting*

Sting of Death is Sin, ſo that where ſin is, there the Sting is alſo, and I know my ſelf a Sinner, therefore in danger of that Sting.

Anſw. Indeed if thou knoweſt thy ſelf a ſinner, and grieveſt not for it, but art therewith content, neither repenting of, nor reforming from it; I cannot ſay the Sting of Death is taken away for thee; but if thou doſt truly repent of thy ſin, and indeavour with thy heart to forſake ſin, the Sting of Death is taken away for thee; for the Scripture tells us Chriſt dyed for ſinners, that is to ſay, for humble penitent ſinners, not for obſtinate ones: A notable example whereof was manifeſted when the Saviour of the world himſelf was held up, *Viz.* In that of the two Theives, the one rayled on Chriſt, and was reproved; the other humbled himſelf, he alſo prayed, and received the anſwer of Salvation.

Object. 12.

Object. 12. Indeed that Example (methinks) doth tend to prove what you say; but in so considerable a case as this, a man would desire more than one Witness.

Answ. Therefore take more, *Viz.* *Proverbs* 8. 13. *Isaiah* 1. from verse 16 to verse 19. *Matthew* 9, verse 12, 13. *Romans* 5. verse 8. 1 *Tim.* 1. 15, 16.

Some

Some further GROUNDS, *whereon a poor Sinner may expect Mercy, through the Merits of Jesus Christ.*

1. THrough a ſenſe of ſin, ſo to look on the Lord Chriſt, as thoſe who were ſtung with Scorpions in the Wilderneſs, did on the brazen Serpent.

2. Next followeth humbling of the ſoul, the effect of which is to be ſeen in theſe Scriptures, *viz. Job* 22. ver. 29. *Pſal.* 10. ver. 17. *Iſa.* 55. ver. 15. *Jam.* 4. 6.

Which Humiliation begets a ſelf-Examination; by which knowing the Holy Rule of Life, and comparing a mans life to that Rule, trying how his

his case is, he is thereby ready to say (in respect to his misery) as the Apostle doth, *Rom.* 7. verse 9. 10. 11. sees himself a dead man in the sense of the Law.

Then that works in him, a Holy sorrow, and that a repentance not to be repented of; *Viz.* Repentance to Salvation, 2 *Cor.* 7. 10, 11.

It brings him to see, not only that he is a condemned or guilty person, but that he is irrecoverably lost, must needs perish, without some Person as Mediator or Redeemer, do undertake for his Ransom, or hath undertaken it; for that God is infinitely just, and he must have his Justice satisfied; and all that the poor soul can do, is but to amend his life for the future, a walking more conformable to the Righteous law of God, then heretofore. But alas! That is no more then what ought to be; for the time to come it will not satisfie Divine Justice

for

for the Tranſgreſſions already done againſt the Law of God, any more then a mans paying another an enſuing Week, Month or Year, for all he is engaged for within that ſpace of time, doth ſatisfie or clear the Debt which became due in time before that week: neither (indeed) can a man, of himſelf, ſatisfie for what he ſhall owe to it, in the remaining part of his life. Now this conſideration works the ſoul into a melting frame, brings him on his knees, to ſay, as the poor Publican, Lord, have mercy on me a ſinner: And, as the prodigal humbled, and ſees all his rambling ſhifts in vain, for yielding him that ſolid comfort, his ſoul thirſteth after, therefore reſolves to go home to his Father, and although he may look upon him as enraged againſt him (for which his ſoul knew there was juſt cauſe) yet he goes humbling himſelf to his father, ſaying, *Father I have ſinned, &c. and am no more worthy to be called thy Son.* Now obſerve

ſerve the ſucceſs; *When he was yet a great way off, his father ſaw him, and had compaſſion, and fell on his neck and kiſſed him*; And farther, entertained him, not as a ſervant as he humbly beſought (*for the humble ſhall be exalted*) but as a Son, and rejoiced in him. *Luke* 15.

The *Aſſyrians* alſo well knew what good this humble Application vvas likely to effect in an *Iſraelitiſh* King; (1 *Kings* Chap. 20. verſe 31, 32.) and, if mercy may be expected from one of thoſe Kings, then much more may it be from the Supream, the King of thoſe Kings, the Almighty, who hath promiſed large grace to humble ſouls.

So *Heſter* (at the advice of *Mordecai* Chap. 4. 5. made good proof of this humble way of addreſſing for Mercy, in a caſe otherwiſe deſperate, the ſucceſs whereof was that Royal Scepter held forth, with Grace,

to grant even beyond the Petition; though she knew not when she went about it, but that she should perish; yet wisely perceiving that she must perish, if she had not so applyed, she proceeded.

Thus was it with the Lepers, 2 *Kings* 7. 4. If they went into the City, they should suffer Famine; if they staid where they were, they must die; they therefore would venture for releif amongst their enemies, being sure they could not be worse then they were: They could but die one way or another. So, when the Soul is thus brought to see its misery, and humbles it self thoroughly, withall is willing to embrace what means soever represents so much as a possibility of saving it; then God shews his mercy to refresh it, according to that 57 Chap. of *Isa.* verse 15, 16. &c. to revive the spirit of the humble, and to revive the heart of the contrite ones: So *Psalm* 51. 15.

15. *Ezekiel* 33. 11. and forward. And Christ comfortably invites such a poor sinner that is weary and heavy laden with the sense of his sin, he invites him to come and receive rest; and thus the Gospel doth in general, give encouragement to humble, penitent sinners to expect Salvation from the eternal God; the sting before spoken of being taken away.

Then being truly humbled under the sence of that miserable condition which sin hath made a man liable to, and being rightly desirous of Salvation; that which is required of him, is, only to believe that the Righteous God, who might have made him eternally miserable; hath, notwithstanding through his tender compassion (his Mercy being above all his works) resolved on a way to satisfie his Justice, by acquitting the Guilty, who was no way able to pay a sufficient ransom for his own Redemption, therefore provided a price

price satisfactory, to redeem poor fallen man from the curse; concerning which, both the Prophets and Apostles have witnessed, as in *Isaiah* 53. and 55. Chapters. *Micah*, Chap. 5. verse 2. *Hosea*, Chap. 11. verse 1. *Psalm* 22. *Acts*, Chap. 1. verse 8. Chap. 10. verse 41. And more Scriptures; that price of Salvation, being Jesus Christ, of whom the Angels proclaime, about the time of his entrance into the VVorld; *Glory be to God in the Highest; on Earth, Peace, Good-will towards men*, *Luke*, Chapter 2. and the 14 verse, And the Evangelist, *John*, Chapter 3. and the 16 verse, declares positively, That *God so loved the VVorld, that he gave his onely begotten Son, That whosoever believeth in him, should not perish, but have eternal life.*

There is the term of Salvation, *viz.* Believing in his Son, to be that Gift and Ransome, which the

the Goſpel generally holds forth to thoſe vvho vvould knovv vvhat they ſhould do to be ſaved. Withall, there muſt be an obedient Converſation, and that univerſally, to all Gods Commandments, anſwerable to a poor ſouls ability, ſo long as life may laſt.

FINIS.